A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL: BAPTISME AND THE SVPPER OF THE LORD.

Divided into two Parts.

The first treating of the Doctrine and Nature of the Sacraments in generall, and of these two in speciall; together with the Circumstances attending them.

The second containing the manner of our due preparation to the Receiving of the *Supper* of the Lord; As also, of our behaviour in and after the same.

Whereunto is Annexed an Appendix, shewing; First, how a Christian may finde his Preparation to the *Supper* sweete and easie: Secondly, the causes why the *Sacrament* is so unworthily Received by the worst; and so fruitlesly by the better sort: with the Remedies to avoyd them both.

By *D. R.* B. of Divin. Minister of the Gospell.

Math. 3. 11. *I indeed baptize you with water, but he that commeth after me, who is worthier than I, he shall baptize you with the Holy Ghost, &c.*
Esay 25. 6. *And in this mountaine shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things, &c.*

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BIBLIOTHECA · BODLEIANA

TO

THE HONOVRABLE AND MY GOOD

Lady, the old Lady *Barington*,

Grace and Peace.

MADAM.



OR ſundry cauſes this Treatiſe of mine ſeekes your patronage. One is, That intereſt of love and reſpect, which a long time (not my ſelfe alone) but ſundry of our name and Tribe have received from your Ladiſhip. Another is, your loving acceptance of ſuch former ſervice of mine to God and his Church in this kinde, as hath privately come to your hands: wherein you have ingenuouſly profeſſed your ſelfe to be a daily travailer with ſome fruit. Likewiſe that honourable eſteeme which I have ever

borne and beare to the memory of that noble and worthy Knight your deceased husband, was not a little moment in my thoughts: Not to speake of my acquaintance with some of your religious Race, of whom I say the lesse, as perswaded that they seeke the praise of God, not of man. Besides all these, I adde this: That my hope is, that from your patronage and protection, some of your owne ranke, and more of your inferiours, (who looke after bookes as much for the grace and allowance of their betters, as for the worth of their matter) might by reading thereof, be drawne to love them for the true good which they have gained thereby.

Yet I must not deny, but there is a greater motive than all these: Seldome have I seriously conversed with your Ladiship at any time, but I have observed some carefulnesse in you to be setled upon some good evidences which might secure you of pardon, and favour with God. A solemne object! I confesse, the very thought whereof as you may blesse God for, so much more you shal have cause to praise him, in vouchsafing you! Which shall come to passe, if (as alway, so) especially in

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this laſt act of your life, you ſhall give all diligence by reading, meditation, and prayer, to make it ſure to your owne ſoule. My deſire therefore being, that I might conferre ſomewhat hereto; and ſithence God hath caſt your eye and affection upon my labours, (which doe cheefely ayme at this marke) I beſeech the Lord ſo to guide your ſpirit in your peruſall thereof; That (whatſoever you paſſe over beſides) you may take ſpeciall marke of thoſe grounds of Humiliation, ſelfe-denyall, and faith, which moſt concerne the maine point of aſſurance. Neglecting no occaſion, if by any meanes you may atteine to the reſurrection of the dead, and the whilſt may be ſatisfied with peace and joy through beleeving. That ſo, your heart daily growing more tender, and confident upon the bare word of the promiſe (you neede no other ſupport) your whole heart and converſation may be moulded into a new creature, according to the meaſure of mercy!

I will not delay you with diſcourſe about the contents of the enſuing treatiſe; that were but to prevent both the Epiſtle following, and the Booke it ſelfe. As touching helpes for your

comfortable receiving (which I have noted you to ſpeake ſeriouſly of) I cannot doubt but your Ladiſhip hath many, (though I know not any who have travailed in this kind with me, to unite the full doctrine and practiſe of the ſupper in one.) But for as much as it is behoovefull upon ſuch occaſions, not onely to heare in publique, but alſo to have ſome reall ſubject at hand which may preſent the Truth to a deſirous heart, and releeve memory; therefore I doubt not but this Treatiſe may ad a furtherance thereto. If, as the Lord hath with much labour & 6 or 7 yeares, thoughts (at times) now brought this poore fruite to the light, ſo he pleaſe to adde a ſutable ſucceſſe unto it, in his peoples practiſe: I ſhall have no cauſe to repent me. It is the Lord, who as hee is tyed to none of our tongues or pens, ſo yet hath bound himſelfe to our faith, prayers and diligence. To whom therefore commending the iſſue of your Ladiſhips endeavours herein, together with the proſperity of your ſelfe and yours, an happy end of your long pilgrimage, and peace to *Iſrael*, I reſt

Your Ladiſhips

bounden D. R.

To the Iudicious and vvell affected Reader.



OOD Reader, I have ever eſteemed the Lord Ieſus, the newbirth and nouriſhment of his Church, to be (of all other Arguments and Treatiſes of Diuinity) the moſt eminent and eſſentiall either for ſuch as preach and write, to inſiſt upon; or for thoſe that heare and reade, to improoue to themſelues, by knowing and beleeving. And ſithence our good God hath not contented himſelfe to vouchſafe to his Church this great gift of Chriſt, onely by the word of promiſe: (which yet, being grounded upon ſuch unſhaken Foundations, as his owne decree, the death of his Son, and the faithfulneſſe of his diſpenſers, might well claime the obedience and conſent of faith at our hands) But alſo hath added the Sacraments as ſeales of this his couenant, and as the vtmoſt aſſurance of his good meaning; moreouer annexing the Spirit of promiſe and of ſeale, to them both, for the better applying to each ſoule in particular, his part in theſe good things which he hath beteamed her: I haue thought it fitteſt (hauing now leaſure more than enough to chuſe my argument) to light upon this, of Chriſt Sacramentall: as giuing mee hope of doing the moſt com-

comprehen[illegible] good, and becomming most advantagious to the [illegible] of God, both for the understanding and use of that [illegible]rine.

Every man desires to have that which he buyeth or enjoyeth, when the commodity is at the best: When men would either sell their wares or cattle in the Market, they desire to sell them [illegible] at the best; and when they are in best ease to [illegible] buyers: we love to behold the faces of them we love, when they are at the best, for health of body and spirit: and if we were as wise to improove every thing to the best, as we are willing to get it at the best; sure it is, we dove to get nothing at the worst, which may bee come by at the best. Now then the Sacraments exhibite Christ (as I may say) at his best: And as Pharaoh's daughter is invited to come & behold Salomon, when he was clothed with all those costly ornaments and glory where with his mother made him glad on his crowninng day; so doe the Sacraments offer Christ a greater object than Salomon even in his best Grace, in the richest and royallest robe of his righteousnesse, in the best of his Peace, joy, and contentation which God can bestow him in; Whose heart should not then esteeme him at this best of his, with best iudgement and affection? Not by foolish or Popish comparison of one ordinance with another; But by considering that each ordinance with another is better than another alone, and so the Sacrament with a word, is above the word alone, because it containes the word and hath more besides in it, even Christ at his best, in the fulnesse, length, depth, and all treasures of breeding and nourishing grace, not onely in himselfe, but made ower to my soule by the Father, grace for grace to mee: my Wisedome, Righteousnesse, Sanctification, and Redemption.

Alas! deere friends! What were the knowledge of this Lord Iesus, as he is only the second person in Trinity and the eter-

eternall Word of the Father? If the depth of that myſtery contained in Heb. 1:3. (To wit, that Chriſt is the brightnes of the Fathers glory, and the ingraven forme of his perſon) were fully underſtood by a man, (as who doubts but ſuch knowledge were excellent?) yet alas! it falls ſhort of that excellent knowledge which Paul ſpeakes of Phil. 3: Of Chriſt Ieſus my Lord, who hath given himſelfe for me, loved me, by which the world is crucified to me, and I to it; this onely is that to which all other is dung and droſſe. Nay further, put caſe I knew him, as the true Mediator, in all three offices, and namely the true onely Prieſt and ſatisfier for the ſinnes of the world: Were this that excellent knowledge of all other, except he were crucified alſo in the eye and to the ſpirituall gaine of my ſoule, as my Lord and God, and as my ſatisfaction, and the treader of the wine-preſſe of the fierce wrath of God, Eſay 63.1, that the anger of God might be pacified to me? No verily. Nay laſtly, put caſe this knowledge of Ieſus Chriſt my ſatisfier, could poſſibly bee ſevered from the knowledge of him my Sanctifier alſo: and that Chriſt my birth, could bee divided from Chriſt my Nourishment; my ſupport, health, growth, and fruitfulneſſe; could this knowledge be counted the moſt excellent? Were it not a rending (rather) of one peece of Chriſts garment from another, yea a pulling of one eſpeciall part of him from my ſoule, and breaking of ſo precious a Diamond in peices? What excellent things then muſt thoſe be, which preſent the Lord Ieſus in all theſe three, the beauty of his perſon, the benefit of his ſatisfaction, and the grace of his Sanctification; and that to mee, with ſeaſin and delivery? That offer him (as I ſayd) at his beſt? This doe the Sacraments, and therefore of how great eſteeme ſhould they be in the Church of Chriſt?

I confeſſe if I preſented Chriſt to thy view (good Reader) in thoſe darke Sacraments of the Old Teſtament, or no other-

wiſe

wise than Iohn Baptist could, I should bring thee a bargaine at the worst hand. For, although Christ were in them also, yet with such poore convincement, that I may safely say: The body of receivers, who beheld the covenant of the Law as a covenant of workes and Righteousnesse thereby; did receive the Sacraments as a curse rather than a blessing upon themselves: and bred worse blood in themselves thereby, than before they had. For why? They renouncing the right covenant of righteousnesse whereof they were seales, (as it is sayd, that Abraham received circumcision as a seale of it) and mistaking the law, as if it required a possible obedience from them, to merit life; what did they but curse themselves and say, Cursed be he who thinkes he can abide in all things written in the booke of the Law to doe them? And not being able to doe them, but deluding themselves, and taking the Sacrament upon it; what did they in effect, but seale up that curse to themselves and their seede? But lo, in the Sacraments of the Ghospell, is offered thee a better ministration of the spirit of the Lord Iesus, in the seales of that righteousnesse which comes by faith: and therefore a curse is turned into a blessing. For as the covenant is, which thou commest in, so is the seale which thou receivest, both are blessed, and thou comming in faith unto them, receivest from God blessing under seale: so that hee hath blessed thee, and thou shalt bee blessed. And is not this the Lord Iesus at his best?

Moreover if I presented thee onely Iewish Sacraments, what great thing should I offer thee? Surely Christ in a darke corner, circumcision in a private family, the Passeover in an household by it selfe: But lo, I present Christ unto thee not with a veile before his face, which is obscure: but in a Mirror, with open face, transforming thee from glory to glory. I say a Christ Sacramentall, not offered by a Priest to God in a

Masse,

Maſſe, and in a corner of the Church, with a boy to mumble an anſwere, but in the open view of his Church and aſſemblies of his Saints. Looke not heere for Popiſh, Anabaptiſticall, Browniſticall or Sciſmaticall Sacraments huddled up by a falſe Church in their houſes, barnes, or corners, (though I taxe not corners where the Church is preſent as the Martyres were in woods: but in the midſt of his people, where Chriſt the Lord of Sacraments is preſent with his owne, met in his name, even in the beauty of his holineſſe. So that as he ſuffered not in a corner of heaven, or earth, but upon an hill before his Church, and refuſed not the world to bee witneſſes; and was liſt up as the Serpent in the wildernes, in the publike view of his people; ſo, that thou profeſſeſt to bee a dove of his flocke, and one of the youth of his wombe, Pſal. 110. *Mayſt fly to his loover and windowes, and come into his Temple with frequency as the dew falls upon the graſſe, ſaying, How amiable are thy Tabernacles O Lord of hoſts! My fleſh longeth and my ſeete deſire to ſee and ſtand in the courts of thine houſe. Even in the chambers of my Mother! and in the Garden of thy ſpices, even there give me thy love: There let thy Northwind of Prayer and bleſſing blow thy ſavour into my noſtrills, that after thine ointments powred out there, the Daughters may follow thee! And is not this, Chriſt at the beſt?*

But to proceed a little in this argument (for I have locked my ſelfe out of the hall, & therefore muſt ſtand a while in my porch rather than no where) what better proofe of the Lord Ieſus at his beſt, than this, that he is offered to thee in no leſſe myſticall union for the end of a more myſticall one? I meane as united to poore bread and wine, that he might alſo unite himſelfe in the whole grace of his Sacrifice to thy ſoule and body? What better and eaſier conveiance couldſt thou wiſh than this, for ſo feeble and weake a ſpirit as thine is? When

once that people which followed Christ sitting upon an Asse Colt, and riding as a King to Ierusalem, cryed Hosanna, and sayd, Blessed be he that commeth in the name of the Lord: Thinke we not that they saw Christ at the best? Why did they else, (except they had beheld his spiritual Kingdome) cut downe Palmes and strew them in the way, stripping themselves of their garments to set him thereon? Surely they were not so offended at the meaneneſſe of his palfrey and baſeneſſe of the outside, but they saw in this his riding, a cleere representation of his glorious grace, and the Maiesty of his person. So shouldst thou, in this union of Christ with base crummes of bread or drops of wine, behold a more spirituall presence of Christ, who careth not for such creatures, but for thy soule; and being farre from stumbling at the baseneſſe of the Asse, or Elements, raise up thy soule to a more heavenly sense, of the Lord Iesus comming into thy heart and spirit, bringing thee to God, and uniting thee to the fountaine of thy blessednesse in a farre closer manner than ever Adam *was. And is not this union, the Lord Iesus at his best? yes verily.*

From this Sacramentall union, proceeds that exhibitive nature of Sacraments, carrying the Lord Iesus into the soule of all the elect that communicate. For to what end is union Sacramentall, save that the Sacraments being thus possessed of the Lord Iesus mystically in them, might exhibite to all, and effectually carry into the bosomes of the elect, the power of this Lord Iesus, and convey as Vessells, channelles and Pipes, that grace which they containe? I doe not meane that by vertue of the worke wrought, or by the force of Divine institution, there is any naturall holinesse put into them, or magicall power of inchantment, to take hold of the soule: No, in no wise: for how many thousands are there both young and old, who after the enjoying of

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the Sacraments, doe put moſt woefull barres in their owne way, that the power of Sacramentall union might never come at them? So that when the Covenant comes to bee diſpenced unto them, they fare as perſons utterly diſabled to receive it. Nay, neither dare I thinke that by vertue hereof, its of abſolute neceſsity that all Elect Infants muſt receive converſion of grace, juſt in the act of their Baptizing: for what were this but to aſcribe more to the Seale than to the Covenant, yea to invert their order, and to aſcribe greater power to an ordinance, (under which they walke 20, 30, 40. yeeres careleſly, without diſcovery of any grace at all) rather than to the lively power of the Covenant preached and working from that time forth, an apparant change? So that although in charity I am bound to thinke no other, ſave that all ſuch as receive Sacraments duely, concurre with the grace of the Spirit for future improvement: Yet to tye the Lords hands behind him, and to make the Lord of Sacraments to become their underling, as if hee had put himſelfe out of Authority and office, wholly to be ſubject to his Sacrament, what indignity were it for the ordainer? No not ſo: But ſo farre, ſo often, and where it ſhall ſeeme good to himſelfe to make uſe of his Sacrament for the good of his Elect (for whoſe good they ſerve) there doubtleſſe theſe Ordinances doe both preſent and conferre the grace which is put into them: Elſe to what end ſhould they have it, except they might convey it? Now ſumme up all, and anſwere: Is not the exhibitive power of the Sacrament, the Lord Ieſus at his beſt? Is not a reall tender, better than a bare ſigne, or a promiſe onely without performance? He that promiſeth an hundred pounds to lend or give to his poore friend, and preſently tenders the money, that he might be before hand, doth he not lend or give at the beſt?

Nay, more than this, not the Sacraments onely are thus exhibitive of Chriſt to the ſoule: But by vertue of the union I

have ſpoken of, the Lord Ieſus himſelfe is there preſent (where his inſtitution is duely obſerved) to be the Baptizer of his members, and to be the ſteward and nourisher of his family: that is, to beſtow himſelfe upon the ſoule. Touching Baptiſme firſt, true it is, That our Lord Ieſus himſelfe never baptiſed any outwardly: howbeit as then, ſo much more now being aſcended, be it is who in the outward Baptiſme of the Miniſter, doth give gifts unto men, and doth ſtill baptiſe all his, with the holy Ghoſt and fire. A poore ſinfull man doth what he can doe; but further he cannot goe: He dives the infant into, holdes it in, and receives it out againe from the water, baptiſing it in the name of the ſacred Trinity. But this our great Baptiſt, he is all in all for the doing of the worke. It is he who caſts in the ſalt of his divine healing power into corrupt and (of themſelves) accurſed creatures; and Element; and element; he removes the curſe, death and barrennes of the waters, utterly unable to engender; he takes off their baſe uncomelineſſe: he darts and plants in them the efficacy of his owne death and reſurrection both for merit of pardon, and of holines: he ſanctifies & cleanſes them, that they may become hallowed and purging inſtruments; And as a planter takes the ſien of the Apple-tree, and pitches it into a Crabtree ſtock: ſo the Lord Ieſus takes the pretious ſien of his owne Righteouſneſſe, the Power of his owne death and grave, the ſtrength of his reſurrection and exalting, and pitches both into water: ſo that water becomes Chriſt-water, Chriſts death and life, ſo that the ſoule is waſht with the one as the body with the other; The ſoule (by faith in the covenant) feele her deſcent into the water, to become a ſpirit of diving her into the laver, and blood, and grave of the Lord Ieſus: her being under the water, to become the ſpirit brooding and fructifying the water, to become a ſeede of life abiding in the wombe of the ſoule, to regenerate it to the life of Chriſt; Her ariſing up from the water, to become a ſpirit of Reſurrection

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(as Peter excellently ſpeakes 1 Epiſt. cap. 3. verſe 21.) and a baptiſing of the ſoule with the actívity and raiſing of her up with Chriſt, from her death, grave, baſeneſſe and miſery, unto immortality and glory. Yea in all three the ſoule feeles the power of a new and omnipotent creation of her to God, ingrafting her in God, never to be pulled from him any more as at firſt. And as the ſpirit whereby the Lord offered up himſelfe was, ſo is the power of the ſame ſpirit to the ſoule, begetting and renewing it; Eternall alſo: ſo that the never dying power of baptiſme keepes the branch of the vine thus one put in, to abide for ever ingrafted and planted into the perſon of Emanuell: ſo that himſelfe the ſtocke ſhall as ſoone wither, as the ſoule which by faith is in him ſhall periſh. No more baptiſings ſhall neede than one, becauſe Chriſt ever liveth in the ſoule, and recovereth her by his unreſtrained influence, from all her ſwouning, decayes and wanzings, to her former integrity: no more Barkes are required after ſhipwracke ſave this one. Now, if Chriſt himſelfe in perſon (not the poore Miniſter with all his acts onely) be the true Baptiſt: can it be otherwiſe, but Baptiſme muſt needes be the Lord Ieſus at the beſt?

Laſtly, to adde one word alſo of the Supper: The ſinfull tongue and hands (I ſay not of a wicked Maſſe Prieſt) but even the beſt conſecrater of the Sacrament, that lives, cannot bleſſe ſufficiently: But the Lord Ieſus our ſteward, he is the Adminiſter of it completely; he is the true conſecrater, yea the foode and feeder of the Soules of his owne, with his pretious body and blood unto eternity. None whom the Father hath given him to be his living ones, can decay, pine, or wither under his hand while he lives to make them Proviſion. He told his Deſciples, he would eate and drinke no more of the fruite of the Vine, till hee dranke it in the kingdome: meaning, till he ſpiritually without mouth or hands, did preſent himſelfe with his Church Sacramentally, there to feede them: But in that ſence he promiſed to drinke it with them, to the worlds end. He it is then who as the Maſter of the feaſt and the feaſt alſo, welcometh, provideth for, and encourageth his gueſts, to

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eate good things, and to delight in fatneſſe? He it is who not onely in the Miniſters perſon ſtill conſecrateth, but by his might and ſtrength, derives all his blood, ſpirit, marrow and nouriſhment into the bones and veines of his poore members, by his union with the elements; whereby he ſaveth and ſuſtayneth all his true borne ones that cry after his breſt and ſuccour; he cannot ſuffer them to lacke. And as himſelfe in divers phraſes expreſſeth, he feedes them in his Paſtures, leades them to the waters, he cheriſheth them as his ſpouſe, nouriſheth them as his branches, and by him as the doore, they get in and out, finding paſture. For he hath made himſelfe one with bread and wine, that man not living by bread onely, but by every word that proceedeth out of the mouth of God: may, in and by theſe Elements, draw a ſecret foyſon and increaſe to the ſoule, and be therein ſuſteined with faith and the fruits, as after in the Treatiſe (God willing) I ſhall more fully declare. He whoſe fleſh once eaten is immortall, yet offers himſelfe often for the releeſe of daily defects. And is not thus the Lord Ieſus at his beſt in this Sacrament alſo?

Endleſſe it were to recite all which might convince thee of this excellency of Chriſt Sacramentall. Who would not confeſſe that friend to ſhew his love at the beſt, who ſhould moſt draw neare to him in his greateſt troubles? And is not Chriſt Sacramentall for the nonce? To what end then doth he offer thee his blood and bid thee drinke it, ſave to conforme thee to a ſweete meekeneſſe of ſpirit in ſuffering, and to a fellowſhip in all his Afflictions, with confidence of overcomming in his ſtrength? Againe, if a man ſhould promiſe to doe thee a kindneſſe, wouldſt thou not interpret his kindneſſe at the beſt, if it lay in ſuch a kind, as ſhould ſupply thy peculiar want? What kindneſſe is counted of, like that which is moſt ſeaſonable? That which releeves not ſome defect, may be thaught ſuperfluous. Even ſo is Chriſt Sacramentall: a releeſe of each ſoules perſonall, peculiar diſeaſes, wants, decayes, diſtempers. Like to the man of Baalſhaliſha, 2 King. 4. 42. who brought loaves of Corne and preſents to the Prophet, when there was a neceſſity of famine,

and

and a multitude to bee fed. But I end in a word: Wherein can it more cleerely appeare that the Lord Ieſus is offered thee in the Sacrament at his beſt, than in his bleſſed fulneſſe? If thou ſhouldeſt viſite thy friends houſe, tell mee when ſhouldſt thou moſt thinke thou cameſt at the beſt, than in the middeſt of a feaſt? So I ſay heere, The Sacrament is the Kings feaſt at the marriage of his Sonne: The feaſt of the hills, the feaſt of God, and heaven a full feaſt of all refined wines, fat and delicate things. If Gods ordinarie be ſo good, is not his feaſt of Chriſt, Chriſt at his beſt? Wherein thy ſoule may fill it ſelfe for the preſent and for afterwards with choice Deinties, as the Aramites campe, and the fulneſſe thereof filled the leapers.

But, now what is the upſhot of all? Oh! ſad mourning! That we are at our worſt when Chriſt is beſt! Oh mourne that after 70. yeeres liberty of the word and Sacraments in the Church: yet by the ſinne of man, ſuch myſteries as theſe ſhould lye by, diſeſteemed, becauſe unacknowledged? True it is, as once it was a deepe conceit with the Iew, that his Meſsia muſt neede be ſome ſpeciall perſon: But when the true Meſsia indeed came, they knew not what to make of him; he was a ſtrange wonder unto them. So now, it deepely dwells in moſt men, that in the Sacrament ſome myſticall thing lyes hidden: but when they come to it, they receive they know not what: The cauſe is, their carnality, and ſenſualneſſe, which is offended at the ſpiritualneſſe of them: which makes them alleadge, oh they are darke matters, and for great Divines, not for ſuch as they, to meddle withall. And thus in time, corrupt eaſe breeding error: that errour growes to proove religion: and as at firſt men thought them difficult, ſo at length its their beſt devotion, to reſt in blind and ſuperſtitious reverence of a thing unknowne. As thoſe Athenians, who ſet up an Altar, to the unknowable God: blind devotion being the meere falling ſhort of faith. If this diſeaſe had infected popery onely, it had beene well: But this Popiſh leaven of carnall Sacraments which ſowred the firſt reformation with a conſubſtantiate Chriſt: hath tainted us with as dangerous an error, even to reſt in a carnall devotion, and the opus operatum of a devout blinde receiving, counting it the top of religion.

Alas! poore soules. To what purpose doe we so crake and boast of our Sacraments of the Gospel, that they are above those of the old Testament in al respects (as indeede they are) when as it is cleare by good experience, that setting aside some places enlightned by the word, our Sacraments to the body of our people, are as dimme and dumbe representers of a Christ already crucified, as to the Iew, they were darke pretendings of the Messiah to come. Oh! How woefull a fruit of darkenesse is this, that people now in this midday of light, are so baffled, that it fares with them as if it were twylight? Is it not fearefull, that when there is so great odds in the season, there should be so little in the persons living in them! because blindnes makes all seasons alike, both of darknes and light. How fearefull is it that our eye should be so evill to our selves when Gods is so good? & that we should be such Almners of Gods bounty to our selves as if we still served an hard Master, what is this but to betray God to the blasphemy of Hypocrites, prosane ones, and ignorants?

This little understanding of these mysteries, among men in this age of ours (wherein mens frequency of receiving seemes to strive with their unfruitfulnesse) hath beene one occasion of my publishing this treatise. That (if possible) that excessive exalting of the Sacraments in Popery, above the word or any other peece of worship, through their Superstition: might bee equalled among us Protestants in the Church of God, with as truely honourable an esteeme thereof, and that from knowledge and experience of their worth. Considering partly the little care of teaching their doctrine in Congregations: and partly the cold preparation of such as receive, and partly the resting of men in their performances onely without power or fruit: I could not see wherein I should doe greater honour to God than to enbanse the knowledg of Christ Sacramentall, & to incite others to do it, whose learned and habituall abilities can farre better performe it? And surely it stands us all in hand, (least signes of contradiction deface) to our uttermost to vindicate the excellency of our Sacraments. That those rich legacies which the sin of man, or that man of sin, with his Complices have so long kept hid from the true heires and owners thereof, may be

clea-

cleared unto them, to be their iuſt portion and claime. Beſeeching the Lord, that as he ſhall vouchſafe us clearer light of knowledge, ſo (as our Church Liturgy commands us to pray) that ancient Diſcipline of Gods houſe might prevaile among us! I meane, That whereas the number of ignorant ſcandalous and unprepared ones, as much exceeds the number of prepared, penitent and worthy Communicants, as the army of the Aramites exceeded the Iſraelites two flockes of Kiddes: by this meanes, it might pleaſe God, the number of the latter might as much exceede the former.

For my owne part, (to returne to my matter) I bleſſe God, that while it was my lot to have a nayle in the Prieſts Sanctuary; next to the preaching of Chriſt in the promiſe, it was my poore care and courſe both by Catechiſme and Sermons, to diſcover him in his Sacraments. Which labour (as weake as it was) I have ſo little cauſe to repent of: that now I am encouraged in my ſelfe to recollect and compile thoſe ſcattered meditations into ſome method and view, for the benefit of others, that heard them not. A great motive whereto was alſo this, that as while they were preached, they found full as much approbation, as any part elſe of my labours: ſo, ſince they have provoked the deſires of many more than I can mention, that they might not with my ſelfe lye by, and be buried in forgetfulneſſe. Adde heereto, that now in this vacancy of better ſervice, I could not eaſily quit my ſelfe of that idle unfruitfulneſſe which too ſoone (as ruſt) is ready to grow upon us without ſome ſervice done in this kinde.

To you then I addreſſe my ſpeech, in the concluſion, deare friends who have beene taught by, and now are made partakers of my labours: Beſeeching you, and the Lord for you, that by the lively reſemblance of theſe things which you have bin long moulded in, and ſhall be heere preſented withall; you would give Teſtimony to this Truth, as the Truth is in Ieſus. That is, that by your ſpirituall proſpering in the grace of the Lord Ieſus Sacramentall, yee would commend this Doctrine of the Sacraments, eſpecially of the Supper. So ſhall I have cauſe to ſay, That you are my Epiſtle written in your hearts, knowne and read of all men, and manifeſted to be the Epiſtle of Chriſt, not written with Inke in paper, but with the Spirit of obedience and love, in the fleſhy Tables of your heart! Oh how ſhall you then ſafeguard me not from the evill tongues of men (which I feare not) but the contradiction of hypocrites, and the foule aſperſion of an unprofitable Miniſter of Chriſt? In which happy wiſh I ceaſe troubling you, and commend your reading hereof to the bleſſing of God. Farewell.

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To the Christian Reader.



Good Reader, I could not but advertise thee of some cautions in the method and manner of thy reading of these Treatises; and here I would frame my speech to two sorts; the one weaker and more ignorant; the other such as would think themselves more judicious. To the former I say this: First, that whereas weake ones lighting upon a booke of this nature, cloven in two and divided; are ready to enquire whether part is more necessary, and as they fancy, so to take what they list, and leave what they please; falling upon that part which they thinke neerliest joyned with practise, passing by the other as lesse needfull. Therefore I advise all such to use a better order in their reading, and (as *Iosephs* servants did in the search of the sackes,) to begin with the eldest and first, and to end with the last; to reade in order, from the beginning of the former Part, to the end of the latter: by which meanes it shall come to passe, that understanding their grounds distinctly and wisely, they shall proceede

to practiſe with farre greater light and ſavour, than otherwiſe they ſhould do by their confuſed reading. I obſerve alſo another folly in weake ones: That when the occaſion of the Sacrament is offered, they commonly catch up ſome booke of that Argument, and while the pang laſteth, ſpend their devotion upon it, till they be weary; but no whit bend themſelves to reade thoſe things which chiefly concerne them: and although they ſhould light upon ſome ſuch point, yet the diſcourſe being coherent, and they very unſetled, can ſcarſe reade over halfe one point: Therefore my counſell to ſuch is, To turne their ſudden pangs into an ordinary habit; that is, to devote themſelves to a diligent reading and coherent peruſall of the things, as they are handled, without ſlightneſſe and needleſſe interruption; whereby they ſhall both meete with ſuch things as doe moſt concerne their eſtate, and ſhall be able (by taking note thereof) to turne to them at their neede, and not to be to ſeeke of them, nor wander in their reading at uncertainties; which will cauſe their reading to be ſweete, when they feele gaine to enſue thereby.

The latter caution to the more judicious is this, That whereas ſome of them affecting to be thought ſo, when they meete with a booke of this nature, partly containing contemplation, partly practiſe: Theſe (I ſay) are in another extreame, and thinking the latter to be under their curious braines, do quite paſſe it over, and if they thinke to get ſome new point, of deeper nature than ordinary, or ſome diſtinction formerly unknowne to them, out of the contemplative diſcourſe; that they will faſten upon and ſtudy hard: labouring indeed rather to pride themſelves with oſtentation of ſome novelties

velties or depths, than to edifie themſelves with any practicall and ſavory truthes, as they are in Ieſus. To theſe I ſay this: That although I have beene willing to handle the Theory of this point of a Sacrament, (both becauſe its little looked after, and alſo for ſatisfaction of ſober deſires of knowledge;) yet my cheefe ſcope was, rather to draw men to love and embrace the Sacraments, for their true gaine and ſpirituall commodity, than to humour any frothy braine in meere diſcourſe, to puffe men up withall. In a word, if the well minded Reader ſhall purchaſe any thing towards more ſound underſtanding, by theſe my Collections, I ſhall be glad; but much more glad, if I ſhould finde, that this knowledge of theirs, did drop as dew, and ſoake into their hearts and affections, to ſeaſon them with a pious and conſcionable regard of the Sacraments, a more due reverence in preparing themſelves to the Table of the Lord, and a more carefull ſurvey of themſelves after their Receiving, that ſo their whole courſe might bee much better, and their former errors rectified and reformed.

Now as touching the ſcope of this latter part; underſtand, that looke what in my former preface and Treatiſe, I have endeavored, for opening the Doctrine; that I deſire to do in this part, for the ſtirring up of practiſe in men, in due preparing themſelves, and meete receiving of the Supper. And ſeeing it is ſo holy, ſolemne, and hazardous a worke, it imports us to looke well to our ſelves in our partaking thereof. Sacraments (my brethren) are no morrall acts, ſuch as the managing of our earthly affaires, buyings, ſellings, companies, recreations and callings are (which yet are holily to bee

performed) but holy things in their nature, eminently spirituall and religious in themselves. They containe Christ Iesus for the sealing up of birth and prosperity of the soule. As the grace is exceeding spirituall, which they exhibit to beleevers: so is the curse as poenall, which they threaten to the abusers. In no one thing doe wee either more aboundantly advantage; nor in any one more endamage our selves, as wee goe to worke. Spirituall ordinances are both spiritually violated, and spiritually punished. Hoping that this short item, through mercy shall prevaile as much as a longer with the wise, and craving grace from heaven upon us both, I bid thee farewell.

A TREATISE OF THE TWO SACRAMENTS OF THE GOSPELL, BAPTISME, AND THE SUPPER OF THE LORD.

The first part.

CHAP. I.

Of the General Circumstances of Sacraments.

I Begin with these, because the doctrine thereof may afford light to the ensuing Discourse. And the Circumstances which I would touch upon are these six. 1. The Name [Sacrament.] 2. The Antiquitie. 3. The Necessitie of their handling in the Ministry. 4. The Number. 5. The Publiquenesse. 6. The Time thereof. *Circumst. 6.*

Circumst. 1. Name.

Concerning the Name of a Sacrament, it is of ancient use in both Heathen and Christian Authors. The Heathens applyed it to signifie a sacred and holy service about their Idoll worship, and especially to an oath, which they honoured as a

sacred and divine head. the Latine Fathers, especially the eloquent, *Tertullian*, *Cyprian*, *Ambrose*, &c. use it in the same sence for an holy religious complement or performance; in which sense (although especially they aymed at our two Sacraments) yet they also called any other as well by this name, as if wee would call the mystery or doctrine of Christ, a Sacrament; or the Church liturgy a Sacrament, or any other publique or private ordinance, a Sermon, a fast, or the like. This we see was a very large and generall expression, which some moderne Divines following without due judgement used, confound divine mysteries and Sacraments, calling each signe or type a Sacrament, and consequently grant that errour, which the Fathers upon due deliberation would have disclaymed, viz. that the old Church had more Sacraments than wee. Yea hereby the latine vulgar Translation of the Bible (falsely called *Jeromes*, and magnified by Papists) usurpes liberty to abuse the Text; and though not alwayes, yet for the most part the Translator when hee meets with the word [Mystery] there he thinkes he hath found a Sacrament, as in *Ephes.* 5. 29. *Ephes.* 3. 2. and first of *Timothy* 3. the last verse, in all which he translats Mystery by Sacrament. And that so corruptly, that even things not sacred for spiritualnesse, but onely for ordinance, are called by him Sacraments. By which reason, the investiture of a King, and his annointing or coronation might bee Sacrament; which yet is a civill performance, although sacred for the ordeyning. For a thing may retaine his temporall nature still, although it receives a marke of sacrednesse for prevention of corrupt abuse and violation. And thus (in part) crept in that multitude of Popish Sacraments into the Church. Whereas if men had not beene thus lascivious and bold in using words of their owne invention, generall words for peculiar meanings, much corruption about Sacraments had beene prevented. Teaching us not to bee bold in coyning words of our owne heads, to expresse divine things: But keeping our selves close to the termes of the holy Ghost, who calls them seales of the covenant: to abandon from Sacraments whatsoever repugnes to the seale of the covenant.

The abuse of it.

Use.

The right use of this name.

Now although wee still retaine this so unavoydable and received

ceived terme of Sacrament: yet wee must correct the abuse, and use it properly. And whereas sometimes (by use of speech) we meane by this word, the Act of God and Christ in ordaining or consenting with it, or the act of a Minister or people, consecrating and offering it, or receaving it: and sometime the externall Symboles, or solemne action of the Sacrament: yet here we doe most truly apply this word to signify the whole complete performance of this holy institution, as it comprehends all these relations.

Touching the second, Antiquity, this I say, no man can taxe the Lord that he ordained them no sooner. For it is he onely in whose hands times and seasons are: he knowes when the Church is apteſt and capableſt of the Sacraments, and therefore best knowes when to appoint them. He could have given them first to the Church in *Adams* house, or *Sheths*: or after the flood to *Noahs* or *Shems*. But his wisedome was to settle the first Sacrament of Circumcision in the family of *Abraham*. The covenant of God was doubtlesse knowne to many families before: but more fully to *Abraham*, in whose seede all the Nations of the earth should bee blessed. When therefore the season of revealing the covenant more clearely was come, then was the season of revealing the Sacrament of Circumcision, of the fore-skin of the flesh to be cut off, as a seale thereof. *Abraham* desired to see the day of Christ and saw it: therefore he was to see the seale also. Now why God kept it so long from other families, his wisedome is the cheefe reason: although this I may adde, that no family continued the constant memory of the covenant without interruption, either before or after the flood, till *Abrahams*: from whom (though with much eclipsing oftentimes) no doubt, the truth of God descended from age to age, lesse or more, without utter intercision; as it formerly had in the ages before. So then although we goe no further than *Abrahams* time (although some Heralds fetch the pedegree of Sacraments from *Adams* innocency, affirming that the Trees of life and of knowledge of good and evill, were both positive or negative Sacraments, I leave to determine) yet surely the institution of the first Sacrament will be neare 4000. yeares old. Long after this

Circumſt. 2. Antiquity. Act. 1. 7.

Gen. 17. 10. Age of Circumcision. Gen. 12. 2.

Age of Paſſe over.

even

Age of Passeover.

even above 400. yeares, it pleased God to adde the latter Sacrament of the old Testament, to wit, the Passeover, even at (and by occasion of) the departure of the Children of *Israel* out of *Egypt*. Why there should be such distance, and why one so long before the other, God knoweth: onely this I say, There was greater necessity of Circumcision than the other, to be so soone ordeyned, because that being the seale of the covenant for the essence of it, it was weightier than the other which concerned onely the better being and confirmation of it yearely. But even this of latter institution is now above 3000. yeares old.

Age of two Sacraments of Gospell.

And touching the ancientnesse of the two Sacraments of the Gospel (whereof one exceeded the other little more than 2. yeares) wee know that though their birth is not much above 1600. yeares since, yet since they were in the two former Sacraments of the old Church, as *Paul* calls the one Circumcision not of the flesh but of the spirit, meaning Christ our Circumcision, and the other of the Supper, hee calls Christ our Passeover; therefore wee esteeme the antiquity of the one by the other. To bee sure the youngest of them all, farre exceeds the forced Sacraments and all other devises of Popery.

1 Cor. 17.

Vse. 1. Teaching us both to rejoyce in the truth of that doctrine of the covenant, and seales which now by Gods mercy we enjoy. They are no new matters nor our Religion new, which is as old as the Egyptians first borne destroyed, yea and *Abrahams* dayes; the one in the infancy, the other in the more manifest appearance of a Church. We are not then so moderne as our adversaries would make us, from *Luther*. Oh! how it should confirme us, that *Abraham*, the Patriarkes, Prophets and Apostles beleeved in the same covenant and seales which we doe?

Vse 2. Secondly, what honour should this procure from us to Gods Sacraments? Nothing was ever so despised as those of circumcision and the Passeover. And as the Papists doe now overprize their (so called) Sacraments, ascribing to them the conferring of Grace by the worke wrought: so its manifest, we Protestants through our ignorance of their sealing nature,

esteeme

esteeme of them too little. Whereas if ancientnesse can make them honourable, wee cannot thinke too highly (so wee doe it not superstitiously) of the Sacraments. An old man we behold with reverence; old coynes, bookes, (manuscripts) monuments, buildings, have a face of honour in our eyes; we use to proove a man noble because descended of an auncient house: How much more then the Sacraments? Our Lord Iesus to smite reverence of his person into the Iewes, told them before *Moses* was I am, so before Popery was, the Supper, Baptisme were in their integrity: nay in the old circumcision Baptisme was; and in the old Passeover the Supper was: as *Moses* is said to speake of Christ, and the legall covenant to include the Evangelicall; so did those Sacraments teach these. Oh how then should we esteeme and honour them!

The third is, the Necessity of the due teaching and opening of the doctrine & use of Sacraments effectually in the Church: A thing very much neglected for the most part. The which needfulnesse may appeare by this, that it serves to prevent a threefold inconvenience. Of their teaching in the Church. *Circumst.* 3

The first is woefull ignorance. Scarse any one point of Doctrine there is in all Religion in which people are blinder than in the true nature and use of the Sacraments. They thinke that because Sacraments are given as glasses to behold Christ in, therefore they are cleare enough of themselves. But as the cleerest Crystall glasse can shew no face, while it is locked up in a cofer, or the backside onely looked upon: So till the Sacraments are brought forth and opened, their light is smoothred. Parables were used by our Saviour to cleere doctrine, howbeit they were riddles to the Disciples themselves, till expounded. And sure its a question, whether the want of Instruction about the Sacraments, make the people so ignorant of them; or their ignorance causeth the Ministers labours so unprofitable, by the confirmed custome thereof in the people. Three causes of teaching the doctrine. First, Ignorance. Matth. 13. 44.

Secondly, to prevent superstition in some Pope-holy persons, who are so leavened with superstition, that they thinke the Sacraments are holy things even by the work wrought, without any relation to the Covenant; not knowing them to be the New Testament of Christ in his blood. Also they thinke that Secondly, Superstition. Luke 22. 19.

that the Easter Sacrament is holier than others; That its too presumptuous for them to come to them often, because they are so holy: Such matters must bee seldome used, least they waxe common; and many such Popish dreggs abide in their hearts.

3. Vnpreparednesse. Thirdly and especially, to prevent unpreparednesse. Generally our nature is awck to this worke; even the better sort need a helpe and manuduction to it: and as for others, though well disposed, yet for lacke of helpe in this kinde, they do necessitate unto themselves a great rashnesse, unreverence & unfruitfulnesse to this duty, growing to a customne in doubtfull and unfruitfull receiving. Of the use hereof, more in the second Treatise, in the point of knowledge Sacramentall.

Circumst. 4. Number. The fourth Circumstance is their Number. There were never more than two in the Church of the old Testament, neither hath the New any further liberty: So many and no more the Lord hath bequeathed to his Church: And those two are not Sacraments of some speciall graces; but of whole Christ,

Onely 2. Sacraments.

1 Cor. 1. 30. *our wisedome, righteousnes, sanctification, and redemption*: in one word, of the grace of God, either for the sealing of the reall being of it, and the begetting of it in us, or the nourishing of it: One Christ is still the body of the Sacraments. God hath not clogged his Church with multitude of Sacraments, least hee should divert his people too much by outward objects from holy things. Scarse one of many is fit to profit by Sacraments; but to cleave to the barke of them, leaving the substance. Here therefore that *is* verified, God neither is wanting in necessaries, nor exceeds in superfluities: So much and no more as may serve for our good, he hath thought good to bestow; choosing rather to supply number by power, efficacy, and extension, than to clogge us with too many. It was that which the Lord shunned even while that world of Ceremonies lasted, much more now in these dayes, wherein he calles for spirituall worship; hee yeelds two for releefe of our infidelity, but no more, for prevention of our curiosity, wil-worship, and sensuality.

Why so few?

Against Popish Sacraments. It came not from the Lord to ordaine one Sacrament for the Clergie, as Orders; a second for the Laity alone, as Marriage;

a

a third for Catechised ones, as Confirmation; a fourth for sicke ones, as Vnction; a fift for lapsed ones, as Penance: these are no Scripture but tradition Sacraments: and by like reason, if once we transgresse Gods bounds, wee might devise one Sacrament for the King and his Nobles, a second for learned ones, a third for ancient ones, a fourth for yonger ones, for strong or for weake, &c. But the Lord hath allowed in these two, all Christ; either to breed grace in the soule, or to nourish it: He hath not given us Sacraments of humility, of patience, of selfe-deniall, of mercy and the like: but in Baptisme and the Supper he hath ordained one Christ to breed faith, and to nourish it to beget sanctification, patience, love, and to confirme them, to seale up the covenant of Grace in both, to all sorts, Prince, people, rich, poore, old, young, learned, idiots, weake and strong; so that as few as there are, yet the Lord inlarging them to so manifold supplies and uses, we have more cause to blesse him for not oppressing us with a burden, than to accuse him for defectivenesse towards us.

The Vse. To teach us, seeing wee have so few, to emproove them well, and cleave fast to the fruit and the power thereof, and by faith to draw out the strength thereof in both those regards for which God gave them. But to praise God especially for ridding of us from that Popish yoke of Sacraments before named, as most repugnant to Gods ends and to Christian liberty, yea, as bringing in a yoke upon the necke of the Church, most intollerable to beare. Many things breed distraction, few things cause more union. If a man have but one or two children, his love is more united. If a citie have but one or two Bulwarkes, they will apply them throughly; So let us.

Circumst. 5. Publikenesse. The fifth Circumstance concernes the publiquenesse of Sacraments. Sacraments are Legacies of Christ to his Church, and Pledges of Communion of Saints, therefore to be the acts of an Assembly lawfully met; As *Paul* speakes of the censures, *When yee are therefore met together, 1 Cor. 5.4. with my Spirit*; Let such a one be given to Satan; even so he speakes of the Sacrament, 1 *Cor.* 11.20. *When ye are therfore come together, &c.* Noting the solemne publiquenesse of them, when they may be so enjoyed, Christ hath appointed them as markes of Communion:

Sacraments must be publique. 1 Cor. 5.4. 1 Cor. 11.20.

Acts 2, and 4. nion: therfore the Church, *Acts* 2. & 4. is said, *To abide together in mutuall fellowship of breaking bread and prayer.* So that each member must fetch his or her speciall portion of Christs Sacraments, from the communion of Saints. Therefore let us abhor Popish Masse-Priests who with their boyes or Clerkes, offer up three or foure private Masses in three or foure corners of the Church at once; as we deny them the name of this Sacrament, so wee say, like Sacrament like Celebration, both are abhominable.

Vse 2. Also let this keepe us in humility and love; both towards our selves and the Church. For, not we hold the roote, but the roote us: If the eye be bold and say, I neede not the body, is it not of the body? Be humble, for thou hast nothing from thy selfe but from Christ by the channell of the Church. Cleave therefore to the Church (as members to the body) if thou desire to get any blessing from her: nourish love to the body as thou tendereſt the good of thy selfe a member.

Vse 3. Lastly, be as frequent as thou canst in the Congregation. The Church is the Mother of us all; as the Children flocke to the mother, so let the people of God to the Assembly, even as the youth of the wombe, and as the dew falles upon grasse, *Psal.* 110. 2.

Circumst. 6. The season. The last Circumstance is the season of Sacraments. In which I will be briefe, because somewhat will be offered againe to speake in the doctrine of them. Onely thus much; As in the old Testament, the Lord appointed a set day for Circumcision, (noting as some of the Fathers say) the Resurrection of Christ; so in the Gospell, there ought to be a proportion. Not that we are so tied to a day as the Iewes were, but yet, to declare our reverend esteeme of the Ordinances. For, as wee are not overmuch to hasten Baptisme, which some doe without just cause, so neither too much to protract it, in respect of honour to the Ordinance. The Lord esteeming it one part of his honour, when his worship hath a predominant respect with us, above our owne affaires or ends. Touching the Supper, although the Lord Iesus instituted it at night; yet that being for speciall reason, because the Passeover was then to be eaten, bindes not the Church, but may be altered. Which I speake to rectifie some

Baptisme hath no rigid season, yet a proportionable. Gen. 17, 12.

The season of the Supper altered justly.

mens

mens conſciences in point of tenderneſſe. For, to the end they may diſproove ſome ſuppoſed abuſes in the Sacrament, they argue from the circumſtantiall practiſe of our Saviour; not ſeeing how many wayes crazie their argument is. For is it not a jarre with the nature of a Supper, to eate it in the morning? Yes, doubtleſſe, the Church hath her liberty in all ſuch Circumſtances as doe neceſſarily concerne worſhip: So that ſhe uſe it to edifie, and not to deſtroy. It is good to defend truths upon warrantable grounds, leaſt when wee reſt upon unwarranted ones, when they faile, wee faile, and ſuffer the truth to periſh.

The frequęcy of the Lords Supper.

As touching the frequencie of the Supper (which borders upon this point) no doubt of it, the Lord would have his people not onely to have an eare to heare him where he hath a mouth to ſpeake; but alſo a mouth to eate where he hath diet to impart. And how can a man comfort himſelfe in his hunger at any time, who, when God offers his dainties, turnes his backe upon him? I am not ſo punctuall as to condemne them, who upon any tearmes receive not: perhaps ſpeciall unpreparedneſſe in a journey, when its ſuddaine: or after a journey, or when Sacraments hold a weeke together, or in ſome unavoideable, perplexing occaſions, may fall out to excuſe: But the charge of God, is for frequency. He ſaith not, As ſeldome as ye doe this, but as oft as ye doe it: ſpeaking to them who did it dayly, *Acts* 2. and 4. *Continued daily in breaking of bread and prayer.*

Uſe 1.

The formality of ſome in this kinde, argueth a deepe leavening with Popiſh blindneſſe: who thinke that oft receiving, may derogate from the honour of the Sacrament. As thoſe that come to ſome great mens feaſts once in the yeere, muſt looke for no more welcome there till next: ſo heere; Once at Chriſtide a Landlords feaſt: and once at Eaſter, Chriſts feaſt: to come oftner, were ſawcie. No no, the ſeldomer thou commeſt, the more unwelcome thou art to this Maſter of the feaſt. If thou foundeſt it a feaſt, the Lord ſhould heare oftner of thee; thy bare and ſtarven ſoule is the cauſe why thou makeſt ſo poore haſte to recourſe thither. And it is to be feared, they who never receive (though they may) ſave at Eaſter, never

fast but in Lent, that they never repent till they die. Gods peoples wants pinch them so, that they can neither fast, repent, or receive too often. And when thou seest others of thy brethren to communicate oft, and thy selfe depart, doth not a voyce tell thee, that either thou thinkest it too hard to prepare much, or needest not so much as they? What is this save to condemne the generation of the righteous? Or to justifie thy selfe above them?

Use. 2. Secondly this serveth to teach us to enlarge our selves, not onely in the substance of worship it selfe, with all our strength and courage, but even in the circumstances, our gestures, our seasons, and like behaviours: looke what time doth best sute with our spirits, for more cheerefull affection, for more zeale and intention: likewise what gestures we finde to be aptest to quicken us from dulnesse and deadnesse, wandring or wearinesse, that ought we to chuse especially, that the Lord may have the best of us: and herein the Apostles tooke liberty to change the Supper of the Lords season from night to morning; not as if they did determine it as an indifferency: but for edification sake, because the more early such solemne duties are performed, the better is it for soule and spirit; and wee owe the Lord the first fruits of all, both of the day, of our strength, of our bodies and spirits; if any Season be more golden, precious, stirring and provoking to goodnesse, that we must chuse to prevent corruption. The Lord deserves at our hands to be served with the best.

The rigid season of Baptisme at the day of Iewish Circumcision is removed; howbeit, either to over-hasten, or to prolong, or so neglect such a season of Baptisme as the Church deemes in her judgement to testifie our reverence; and to preferre to it base ends of our owne, is a contempt of the Ordinances; which (though I am farre from thinking any prejudice to the infant, yet) its a grosse blemish in the Parents. Concerning which I shall say more in the particular discourse upon that Sacrament. Let us so order our selves in the worship of substance, that we neglect not the very Circumstances: for although the circumstance be not worship in it selfe (because undetermined) yet when wee tender any, we worship God in it,

it, and therefore had neede to looke to our selves, that wee be as spirituall and carefull in it as we can, that it may helpe the chiefe substance of the worship. And this may serve for the first Chapter.

Chap. II.

Of the agreement and difference of Sacraments.

NExt we are to treate of the consent and dissent of Sacraments, and first of the old and new. Touching the which: first of the consent, then of the difference. In the former we have the Papists our maine opposites: affirming that the old Sacraments were signes and Types onely, not conveiers of grace: and so in effect were no Sacraments: for that which sealeth not up grace, can bee no Sacrament; signes onely are no Sacraments. This errour thy run into, partly from a profane undervaluing of the ordinance of preaching (which being the meane of conviction and conversion) they abhorre, as threatning ruine to their carnall kingdome: and so ascribe all the honour to the Sacraments (especially of the Altar) as conferring grace of it selfe to good and bad, and making for their owne endes: Partly by a willing mistake of the Fathers writings, who vilify the Iewish Sacrament, that they might magnifie the Evangelicall. And this they did in imitation, it may be of Saint *Paul*, who sometime, as 2 *Cor.* 3. doth abase the Legall Ministrie under the Evangelicall, yet he doth it not to disgrace their Ordinances, but that he might confute the Iewes of his age, who by their overprizing the Legall, set Christ and his Ministry at nought. But such feare the Fathers had none; for few ever dreamt that the old Sacraments excelled the new; and therefore their excessive hyperboles of the one, and the extinuations of the other, they proove an occasion to our Adversaries to justifie their errours by them. Sutable whereto is the conceit of such as thinke that the old Sacraments did pardon sinne, but not conferre grace,

Papists enemies of consent.

Error 1.

Ground 1.

Ground 2.

2 Cor. 3.

Error 2.

(meaning holinesse) as who say that the grace of Pardon is lesse than the grace of Holinesse. This errour some of the
Error 3. Schoolemen were of. Others imagine that the Iewes had them for Characters, onely, to enter them into the number of outward members, and to distinguish them from Heathens, as men would set their marks upon their cattel, to discerne them from other mens. But these conceites are contrary to the Scriptures.

Their colours answered.
Iohn 6,31,54.
1. True it is, the Papists have colours of Reason out of the word for themselves. For, (say they) Christ tells the Iewes, That their Fathers had eaten Manna in the Wilderneſse and were dead, *But he that eates my flesh, and drinks my blood, shall live for ever.* I answer, This shewes that the Sacraments of the Gospell have more efficacie than the other; or rather, that those Iewes abused those Sacraments, and therefore perished: but, not that those Sacraments were onely shadowes, and no substance; For, all their bodies fell not in the Wilderneſse; and under the Gospell, *Paul* affirmeth the same of the bad Receivers,
1 Cor.11,29. *That they eate and drink their own damnation.* Therefore our Saviour compares not the Sacraments, but the Receivers; and that in their likeneſse one to another, urging the Iewes to a more spirituall receiving of Christ, than their Fathers received Manna. Again, they say *Paul* calls the old Sacraments, beggerly and sterven Elements: But wee must know, he speakes
2. Gal.4,9. of them as now abolished, not of themselves; or else, of their opposition to Christ, as they held the Embracers of them from the substance of the same, which is Christ. Nay more-
3. over, *Bellarmine* so vilifies the Baptisme of *Iohn*, that he saith it was no Sacrament, but onely a preparative to it. For (saith
Math.3,11. he) *Iohn* himselfe said, *I Baptise you with water, but Christ shall Baptise you with the Holy Ghost.* But that text compares not two Baptismes but two Baptizers with each other. He saith not his Baptisme was none; but that the Baptisme of Christ should be attended with greater power than his, because it should attend a more powerfull preaching of the Mysteries of the Gospell. But yet the substance was one in the Baptisme of *Iohn* and Christ; *Iohn* Baptized to remission of sinne as well as Christ; else Christs Baptisme by *Iohn* was no Sacrament;

and

and there must have been another institution of it after, which was not; and the Baptisme of the Apostles in Christs life time was no Sacrament, because as yet the Holy Ghost and Fire was not falne upon them; all which are ridiculous. Yet I cannot forget one objection which is common to them with the Anabaptists, taken out of *Acts* 19. 15. where its said that those twelve disciples at *Ephesus* who had beene Baptised into the Baptisme of *Iohn*, were againe Baptized into the Name of Christ. Which I confesse in shew exceedeth all other Objections. Many answers are framed by sundry men; some thinking their Baptisme of *Iohn* to have beene received by some that had no calling to doe it; others say, That by Baptizing into Christ, is onely meant a receiving of the Holy Ghost: But the true answer is that which *Beza* confesseth himselfe to have received from that noble and learned man *Marnixius*; that is, that those words in the fifth verse are not the words of *Luke*, as if he related that *Paul* baptized them the second time; but the continued words of *Paul*, saying, *That forasmuch as Iohn did not baptize save onely into the Name of Christ, and such as heard him, were really baptized already into Christ, therefore there should be no neede of rebaptizing them.* Only he would lay hands upon them that they might receive the extraordinary gifts of the holy Ghost, which *Iohns* Baptisme could not helpe them with. A most acute, and no lesse true and full answer. Acts 19.5.

Wee therefore abhorre these errors; opposing to them the cleare Text of Scripture. *Paul* saith of circumcision, it was the seale of the righteousnesse of faith. Than which, what can be sayd more effectuall of Baptisme? And in 1 *Cor.* 10. 1. 2. 3. 4. he tells the Iewes that those in the Wildernesse had the same Sacraments which they had. Which is plaine by the argument of the Apostle; which is to convince them of certaine grosse sinnes, as Rebellion, Vncleanenesse, Lust. Now whereas they might have alledged, We are under greater priviledges than they: he prevents them thus, Nay they had the same with you: The red sea was their baptisme, the like was the cloud which directed them; and their Manna and water out of the rocke was to them the same spirituall meate and drinke *Conclus.* Rom. 4. 11. 1 Cor. 10. 1, 2, 3.

which you have. If then they escaped not punishment of such enormities, looke not you to escape. Many other Texts might be urged, all to evince this truth, that the old and new Sacraments, for substance and signification are one; even as their sacrifices were one in substance and sense, with Christ crucified. The Lord being very carefull that as his Church should never lacke the best helpes to heaven: so they should not have new and divers in substance, but the selfe same, that they might know the way to God and heaven was still one and the same; and so goe on in their course comfortably without feare or staggering. I conclude then that for substance there is one Christ, one faith, reconciliation, redemption, sanctification and eternall life; the old and new Sacraments were one.

The second their Differences in three things. First, Clearenesse.

But secondly, the old and new differ exceedingly, notwithstanding this their sameneſſe of substance. And that both in their clearnesse, number and efficacy. Touching the first, it will not bee darke to conceive, if wee consider that a Sacrament is a relation to a covenant. If then the Covenant of the old Church were darke, how much more the seale annexed? A seale (I grant) in her nature is a thing of great assurance and evidence: how be it, as we see in mens sealings, the seale can be no more evident, than the covenant; if that be confused, partiall, and obscure, the seale applyed to it, can but be darke. Now the covenant was darke, because the foundation of it, which was and is Christ, was darke. They had heard and knew that God had made a covenant, both with mankinde in *Adam*, and more nearely with the Iewes in *Abraham*, and had annexed Circumcision to it. They knew that this Covenant was twice or thrice renewed by *Moyses*, and after by the Prophets: but the ground of it in Christ the Messias being a twilight, a myst unto them, the covenant needs must be so, and the seale sutable. Alas, how few that heard of the covenant in the blessed Seede, could conceive it to bee a spirituall one, and not rather a carnall? How few knew what the person of the Messias should be? How did they abhorre any thought of humility in him? As for his divinity and union, how could they dreame of it? much lesse came they to see the

Sacraments in the old Testament obscure.

atchie-

atchieving of this redemption by his ſatisfaction, death, reſurrection; and leaſt of all did they ſee eyther the myſtery of election in Chriſt, or the Fathers wrath pacified in the offer of grace, and the gift of faith to embrace it. But their eyes were held, that (except ſome few choice ones) they neyther ſaw the ſcope of Sacrifices, Sacraments, or other Ordinances.

Luke 24,16. Becauſe the Covenant was ſo.

Now if the foundation of the Covenant were hidded, how could the Covenant be cleare? If that were darke, how could their Sacraments be cleare? True it is, that as a in picture of a King rudely drawne in a ſhaddow, there is truly a King portrayed: yet till his lineaments be fully expreſſed in colours, few can reach what it meanes. So heere, When a man is a farre off, we ſee him to be a man: but till he draw neare our view, we cannot ſee, ſalute and agnize him ſuch a one. So it is here. Ad hereto, that the law morrall (nor to ſpeake of the other) was (as it were) a veile to the eyes of the Iew, that hee could not ſee what was within the veile; as *Paul* ſaith, 2: *Cor.* 3. For although the Lord gave it as an helpe for the preſent, fitteſt to curbe and bridle the rebellion of fierce ſpirits, and hard hearts, who were not yet fit to have any more ſpiritnall things put upon them. Yet alas! The very interpoſition of it betweene them and Chriſt cauſed a woefull confuſion and darkeneſſe to come upon them. The law had in it enough to convince them of utter inability to performe it: but alas! which of them did ſo apprehend it, and not rather as a rule of ſuch obedience as they could performe themſelves? Now then what a confuſion did this cauſe in them, in the true Coherence of Law and Chriſt? What a diſorder wrought it, and what a miſtake in their mindes, imagining that the Law was indeede this Covenant of life which they might obey, and ſo doing they ſhould fare well? Alas, what a poore preparative was this to Chriſt? How did it overthrow the Covenant of grace in him? without which the Covenant of workes or obedience is deadly and damnable? So that wee ſee that the Covenant being ſo darke, hidden and perplexed, the ſeales muſt needs follow, and be darke alſo?

The Law was as a veile of darkeneſſe. 2 Cor. 3.14.

But it is farre otherwiſe under the Goſpel: That doth with

Clearer in the new.

with open face exhibite & represent the Covenant of grace in the discovery of Christ the mediator; his annointing, his person, union, and satisfaction, the purpose of the Father, the free offer of grace in the word of reconciliation, the promises, and the meane of applying them; Christ being already come, and having done all requisite for us; loe, the Covenant stablished in him by God with his Church, is also manifest: The Law is clearely understood as a leader of all unregenerate ones to Christ: as a rule of direction to the regenerate, made easy and sweet, the obscurity and confusion of Covenants is remooved; the Covenant of obedience is subordeined to the covenant of grace; and the Covenant of grace is declared to bee free, full, faithfull & eternal to all the elect and beleevers. Hence then the Sacraments of the Gospel become cleare, evident and manifest; not that those other adde not an assurance to the Covenant, but because (they serving to no other end but to ratifie the Covenant) cannot seale any further than according to the extent of the Covenant.

Why God kept the old Church darke. Ephe. 3. 4, 5, 6.

Now why the Lord for so long a time, should see it good to give to his Church of old, the same Sacraments with us; and yet to conceale the Covenant (to which they belonged) from the cleare understanding of the most of those times; partly it was secret to himselfe and hidden, and partly is revealed. The hidden cause is his good pleasure: The same which hid it from the world wholy, hid it thus in great measure even from his owne for so many generations: as appeares by this, that when Christ indeede came, he was so little acknowledged by his owne. The other is more plaine: So was the Lord offended by that wilfull disobedience of man which defaced the light of his Image, that hee justly suffered the most part of men to bee quite bereft, and the greater part in this Church to be blindefolded in the matter of their redemption. To which I adde, That the wisedome of God was such, that he saw it meete to reveale Christ and his Covenant in him, and the seales thereof, not all at once but by degrees. This is called the dispensation of time which God onely reserves to himselfe. Foure thousand yeares hee withheld the Messia from the Church; and why? Because the fulnesse of time

Act. 1. 6.

was

was not till then, in his wise disposition. There was more light in *Moyses* time than in *Abrahams*, and in the Prophets than in *Moses*; but the fruit of the Covenant was carried still in the womb of time, till the fulnesse of time came, and then the birth of this fruit was fulfilled.

Touching the second, the number. The old Church and we differ in that also, yet here I must put a caveat. All the Fathers and other writers agree that the old Church had more Sacraments than the new hath. But how? Surely the Sacraments (for being) were no more than ours, than two I meane; but they had more Elements of resemblance then we. And that in two respects. First, there was a multitude of signes wherewith the old Church was clogged and burdened (to keepe them the better within the bounds of true worship, from Idolls and wil-worship) which yet were so farre from helping, that they by account rather hindred the Sacrament. For indeed all the ceremonies, the sacrifices, the Alear of incense, the law of the first borne, and almost what not, did more or lesse concerne and typify Christ as well as the Sacraments, although they were a little more reall, especially circumcision which was imprinted on their flesh: yet I say (as one hath well expressed in the whole frame of ceremonies) all did relate in one respect or other, more or lesse to Christ. How then could it be avoyded, but such a multitude of semblances must detract from the peculiarity of Sacraments, which the Lord authorized with farre more signification and efficacy than the rest? The number therefore of shaddowes hindred the people from discerning Sacraments in their distinct and speciall use, from other inferior ones. But secondly and specially, even the same Sacraments for realnesse, yet held not countenance and colour, but admitted (according to succession of time) divers elements. Which argued their impotency and changeablenesse. Thus Circumcision admitted two other compeers, *viz.* The passage of the red sea, and the cloud over the Tabernacle in their travell, raining and wetting their bodies. The passeover admitted two other, *viz.* Manna, and the water of the Rocke, which was (as *Paul* saith) the same spirituall drinke and food that wee have in our Supper. So then wee must not thinke

The second, Number. In old Testament more Resemblances.

Col. 2. 14.

1 Cor. 10.

they had more Sacraments for sence, kind and signification: but more Elements reiterated, and added (passage wise) transeunt ones added to the standing, which (in the absence of the others, intermitted in the Wildernesse) might stand them in steed. Now marke, the fewer, more standing and lesse mutable Sacraments are, the stronger they be, and contrariwise the weaker. We know if Phisitians distrust their receits, they prescribe the more: if builders dislike the slightnesse of their Timber, they put the more peeces into the building. So heere.

Fewer under the New.

Esa. 49, 11.

But under the Gospel its otherwise. God hath delivered his Church under the New Testament, from such multiplicity of Sacraments. Onely the popish Church the mother of darkenesse, ignorance and confusion, compasseth herselfe with her many sparkles, and Sacraments, shewing thereby what an enemy shee is to the truth of God, and to the priviledge of Evangelicall Sacraments. For, as shee hath darkned the Doctrine of the Covenant, the freedome and cleerenesse of it, so its just she be left to darken her Sacraments, to abolish the Supper, to defile Baptisme, and to mixe a multitude of bastard ones to pollute the legitimate. Now therefore the paucity of our Sacraments argueth their pith and comprehensions: as we say things united are the stronger. Our fewer, more durable and constant Sacraments doe more fully and exactly exhibite the Lord Iesus than theirs so manifold and oft repeated could doe. And as theirs so changed, betokened their vanishing away (as indeed they did) so ours once and no more iterated argue that they are as durable as the Church, and of themselves conteine whatsoever Christ offers to his Church to partake from him, either for being of welfare of soule and body. So that the Papists by their multitude of Sacraments do exceedingly slay and weaken that excellency of them which they would lift them up to. God grant it may be a signe of their vanishing, and that speedily; as certainly they are some of that drosse which must bee consumed with the breath of his mouth, before his owne shall be purged and restored to their integrity.

The third efficacy.

But thirdly and especially we and they differ most in the efficacie of the old and new, which (as I said) flowes of necessity from the difference of clearenesse in the old and new Covenant.

Efficacy

Efficacy alway attending truth, the sealing power of the Sacraments of the old Testament must needs be weaker, because the truth which they sealed was darker. Which want of power I doe not ascribe to the defect of true relation or union sacramentall, or as if I denied their Sacraments to be spirituall: for whatsoever sacrament is not Christs and hath not the spirit of Christ annexed to it, is but a counterfeit. Circumcision therefore was Christ Sacramentall, and so was the passeover. But the one sort was only a seale of a thing to come in time, the other of the Gospel seales of the same thing, come and already having performed whatsoever was promised. Now as a thing enjoyed excells a thing hoped for (say never so sure) so the seale of the latter exceedes the former in all the efficacy of it, perswasion, peace joy, contentment to the soule. Absence breeds suspence, presence expells it and represents certainty, and satisfaction to the receiver. So then this I say, ordinarily the Iew could not, (except in some especiall cases & persons) enjoy such a measure of sealing power from their Sacraments as we doe or may, they received not such certainty of perswasion of their reconciliation & being in Covenant as we, nor found such fruit as we may. Because the sealing power of the Spirit and of faith, was but weake. As the King is, so his kingdome must be: if he obscure and unknowne, his authoritie is weake. So heere in the old Testament. Christ himselfe was an obscure King, and Priest, and Prophet, in his Church: his Kingdome therefore and authority was according. But now, the kingdome, is as the King, and standeth in power, peace, and joy of the holy Ghost: and therefore needes must both the Word and Sacraments be so, by which, as by Channels they are conveied. And yet doubtlesse, God left them not destitute of such fruite as that age was capable of: they were commanded to rejoyce in their feares and affections of gladnesse and joy they had, and so spirituall as their carnall and sensuall spirits were fit to receive: the Lord supplying that want of spirituall clearenesse which now is offred, by some sensible and outward feelings and expressions, so farre as the generals of a blessed seede to come and happinesse by him were apprehended. The distinct kinde whereof perhaps wee can not so well distinguish.

Old Sacraments weake. First by their darkenesse in two respects.

I

But to be sure, *Heb.* 11. *ult.* God finished their dayes without the promise seene and fulfilled, that they without us should not be perfect. I may adde one thing more out of *Act.* 2. 17. and *Joel* 2. compared; That the weakenesse of dispensation and (as I may call it) barrennesse of power in the ministry of the Word among the Iewes, made the Sacraments also as barren in their grace and sealing power. Wee little reade in the old Testament of such numbers of converted ones as after the ascension: therefore no doubt Circumcision was as weake in the grace thereof, and the sealing power of it. The Gospel hath more fulnesse of seede, and begets more unto God, than the Law could doe: and therefore Baptisme is a farre fuller Sacrament to confirme the soule in her new birth, than the other was. So for nourishment. The Gospel exceeds (by many degrees) the ministery of the Law in Point of her building up and nourishing the soule in the grace of the new birth: the Gospel hath filled the brests of the Church with farre more milke, and stored her with farre more provision than the old Testament could doe: For thereby the Spirit is powred out upon all flesh. Looke what difference there was betweene them and us, for the fulnesse of bodily food, that (in a sort) may bee said for spirituall fulnesse. How many Creatures for kind, or for Circumstance (as in case of blood, or strangled) might not they touch, the Hog, the Conie, the Hare, and many other both beast and foule, tame and wilde; which to us are cleane and sanctified? How much more doth the Lord afford us fuller seede of the Sacrament of the Supper than their passeover? Even as a feast exceeds an ordinary? Therefore *Paul* calls theirs a ministry of the letter, ours of the Spirit; not because they had not the Spirit, but in comparison of the fulnesse and power of ours.

Barrennesse.

Act. 2. end.

Ioel 2. 28. Esa. 44. 3.

Now for us, our Sacraments are farre more effectual. The very change of the old into new argued the excellenter efficacy of them. As the traine of a Prince personally riding in progresse is richer than an Herald or Harbinger. The Sabbath (wee know) was changed at the resurrection, to honour it: So the Sacraments at his annointing to his office, and at his passion, to magnifie them. How should they so doe, if their Trayne were not greater? I meane if the spirit of Christ and his sealing, perswading, setling, comforting, pacifying, power

The new more effectuall.

power were not greater? Also, except that blessed traine of his Graces more glorious and plentifull, as humility, heavenly-mindednesse, patience, hope, love, zeale; ability to walke with God more closely, to discharge our callings more fruitfully, to suffer more willingly, to live by faith more setledly, and the like gifts of Christ Sacramentall, attended them? Hence is that of *Austin* so common, Our Sacraments (saith he) are in efficacie greater than theirs, in profite more gainefull, in performance more easie, and in number fewer: Beside ours, in their understanding are most sublime, in observation most pure, and in signification most excellent. They lived in the Porch of Sacraments, we in the Parlour. Let us take heede, least, as they in their age, when no Nation under heaven enjoyed any Sacraments, save themselves; were so puffed up by their priviledge, that they disdained all as Dogges in respect of themselves, cleaving onely to the barke of these Ordinances, without any seeking after the Spirit and power of them: and so opened a way to Gods wrath, to bring into their steed the Gentiles, who alwayes thirsted after them: so let us feare least wee stand so much upon our dignitie above theirs, that in the meane time there shall be found even among us, baptized ones, and communicants far more blinde, prophane, careleſse, than the Iewe was; yea and some of us who goe for better, be found as formall, barren, as far from the Covenant, as estranged from forgivenesse, and as destitute of the life and sealing power of Baptisme and the Supper, as they of their Circumcision and Passeover. If it be so, our dignitie shall so lift us up to heaven, that it shall throw us downe to hell; and I will not only say, the Lord will not be pleased with us, as with them, 1 *Cor.*10.5. but as it is, *Heb.*2.2.3. by how much more powerfull grace is put into his Sacraments, and by how much more eminent waies and ordinances hee hath honoured us: by so much the more shall our condemnation for our unbeleefe be more fearefull than theirs, who had so dimme a Covenant, and so weake Seales in comparison of us. Rather let us labour to enjoy the priviledge of our priviledge above them, in carrying about us that evidence of faith, and that peace of conscience, and that joy of soule, which our Sacraments

1 Cor.10,5.
Heb.2.2.3.

seale up to us; that wee may be as much better than they, as our Sacraments excell theirs in efficacy: and then that kingdome of Christ within us, as well as that without us, shall be a kingdome not of words onely and signes, but of power also. And so much of the former generall of this Chapter.

A agreement and difference of the 2. new Sacraments.

Touching the latter, how farre Baptisme and the Supper doe differ, or agree; briefely understand that, as they agree in Circumstances concerning Sacraments in generall, so also in the definition of a Sacrament, wherein (as specialls contained under one Kind) they communicate. They are both ancient, (and within three yeares one as ancient as the other:) they are both alike publique, as being equall legacies of the Church militant: they have both one founder (although the one by mediate Commission, as Baptisme by *Iohn* the Baptist by extraordinary calling, the other immediatly by Christ himselfe:) they both agree in the Name, Necessity of a Sacrament. Againe, whatsoever is true of the definition of a Sacrament, is equally true of both these, as in the next Chapter shall more fully appeare. For why? In both the Lord conveyes spirituall grace by visible resemblances set apart by himselfe and furnisht with power to that end.

Their Agreement.

But in a word, that I would say of their mutuall agreement is this: First, they both agree in the offer and representation of whole Christ joyntly and undividedly to the soule. Touching the first: Know, that when we call the Sacrament of Baptisme, the Sacrament of entry and ingrafting of us into the body of Christ, and of begetting us to Christ, yet wee divide not Christ imputed from Christ inherent; wee must not thinke Baptisme gives us an estate in Christ for justification onely, for it estates us in Christ wholly, both for wisedome, righteousnesse, sanctification and redemption: though justification makes us truly the Lords, yet because the Sacrament conferres whole Christ, therefore it conferres him as God offers, and the soule needs him, that is, both for justification and sanctification, Christ our pardon, and Christ our life: for without both equally ours, all Christ is not ours. A speciall point to be noted for the better understanding of the act of faith in applying Imputation and Sanctification both at

1 In the joynt offer of Christ.

once

once to the soule, (of which point I treat elsewhere.) So againe, the Sacrament of the Supper conveyes Christ to the soule wholy and undividedly, not onely for the encrease of our Sanctification, but our Justification also. For although Justification as it is a benefit of Christ, receives no encrease: Yet faith Sacramentall in apprehending it receives encrease. And thus both agree in conveying whole Christ to the soule. Practicall Catechisme. *Part* 3. *Article* 2.

Secondly, in respect of their sealing up of all Christ to the soule, (of which in the next Chapter.) for, except both concurre in sealing, neither of both do seale him: True it is, that some further thing is offered to the soule in the Supper than was in Baptisme, but yet because still one Christ is offered in both, therefore encrease of grace cannot be sealed up where ingrafting and begetting hath not beene already conferred by spirituall Baptisme. Neither without other give whole Christ (if both may be enjoyed) although each give him wholy because Christ is inseparable from himselfe: the whole soule is in each member which is in the whole body; yet if we divide the toe from the foot, there will be no soule in the toe. Take Baptisme from the Supper, and the Supper can bee no sealing Supper: for how shall life be encreased in a thing which never had true life begotten in it? I conclude then, The Sacraments of the Gospell although they are two, yet do not cut Christ into two parts (as the Child which *Solomon* bid to be divided in two parts) but still offer one Christ to be communicated. Both those harlots could not have one and the same child: but all Christs members have that one Child, Iesus Sacramentall; although for severall ends (as by and by shall appeare) one serving to create him, the other to enlarge him: yet both agree in exhibiting one Iesus. Of the use anon. 2 Sealing Christ.

Now lastly, touching their disagreement, as it standes in many lesser thing, so in the particular ends especially; for the former, they are these five, 1. Order, 2. Frequency, 3. Opportunity, 4. Elements, 5. Subject. For the first. The order of them, is, that baptisme goes before, and the Supper followes, even as being goes before prospering. Yet I deny not but thousands have beleeved ere baptised; but now I speake of the order of the seales, not otherwise. Which discoTheir disagreement, in five things. *Order* 1.

vers the folly of such as would deferre baptisme to the last period of their life, out of an errour, both that it conferd grace by a vertue inherent, and that it pardoned sins onely past. By which folly some bereft themselves of Baptisme finally, by sudden death. Secondly, in frequency. Baptisme it but once to be administred, the Supper often. We are but once borne. And therefore the rebaptizing of Anabaptists is a cursed profanation: not onely in respect of their condemning Infants baptisme in generall, but of repeating baptisme administred, although by or in a false hereticall Church: for even such baptisme must not be doubled; if the mystery of the Trinity & the Doctrine of Christ be maintained in any generality, although with much corruption. The like I may say of those that denyed to restore them that were once lapsed, upon pretence that then they must bee rebaptized; and also them that presumed to rebaptise such as they received againe into the Church, after their repentance of some notorious heresie, or odious practise which they had fallen into or committed. Nos, we abhorre such scurfe, affirming one Baptisme, and that one, once to bee given to the Church, for true sealing up the ingrafting of the soule into Christ when it shall beleeve the Covenant.

Secondly frequency.

Thirdly season. Thirdly, in opportunitie or season. Which I speake not positively but upon supposition of the Churches wisedome and liberty in determining the season of the Supper to be in the morning, leaving the season of Baptisme indefinite as occasion serveth. And that, because the one being administred to growne ones, requires fit and due season to quicken them up, which in the other is not requisite. But for all this, I doe affirme no necessitie to be in this season of the Supper, seeing its in the Churches power to alter the morning to the afternoone; and if we should so receive, I dare not impeach it, so it be done without confusion.

Thirdly season.

Fourthly the Elements. The fourth is the Elements, the one having Water, the other Bread and Wine; both serving pertinently to the uses they were made for, and neither having in them any fitnesse to resemble each others use; water being no more fit to nourish, than bread to wash, but each suiting properly to his end.

Fourthly the Elements.

Fifthly the subject. The last is the Subject; the one the Infant, the other the growne, and such as are of discretion. Which I speake not as if the Church

Fifthly the subject.

Church may Baptiſe none but Infants: for as it doth baptize them as lawfully, in the faith of the Parents, and in hope of their owne (when they come to underſtand the Covenant) as it offers the Supper to actuall beleevers; ſo yet if any ſuch be brought into the Church as never was baptized, being (as falles out) of twelve, twentie, thirtie yeeres: the Church is bound upon the due examination of ſuch, and confeſſion of his faith, to baptize him as well as an Infant. But for the other Sacrament, to admit children, (though under colour of ripe knowledge and grace above others) its not a fit thing, in reſpect of ſcandall and opening a way to the profanation of Sacraments by others of like age: not to ſpeake of the raſhneſſe of it, in aſcribing that to raw youth, which requireth ſetling of judgement and ſoundnes of affection. But of all other differences, the particular ends are greateſt; in which the two Sacraments are irreconciliable. The one ſo ſerving for the Breed of a new Creature; the other for the Supper thereof, that neither can or ought to be applied to others end or uſe; as in their due place ſhall be ſpoken. *Addition.* See Chap. infra.

The uſe is; Firſt, to bleſſe God and adore his Wiſedome, who hath in theſe two Sacraments, ſo harmoniouſly and agreeably united, repreſented, and ſealed up all the Lord Jeſus, ſo farre as a poore ſoule can comprehend him; not wearying us with confuſion of Sacraments. Secondly, acknowledging God to be the God of order and diſtinction, in appointing us theſe divers ſeales: and that for three cauſes. Firſt, to avoide the blinde devotion of Idiots, who not looking at which is which, but confuſedly at both as objects of holineſſe and devotion, goe no further to conſider Sacraments in their diſtinct ends. Much like Papiſts who uſe Holy-water and the bread of their Pix (becauſe hallowed after their manner) to any ends they firſt light on: as to ſprinckle a ſicke man, to ſcare away Devils, yea, putting the Hoaſt into a dead mans mouth. Any thing ſerves to any end among ſuch Merchants, and Huckſters of holy things. And how few (thinke wee) are there to be found in many Congregations, who can diſcerne betweene theſe two Sacraments in their particular ends? Save that they ſee they be two ſolemne performances, having diverſe *Uſe* 1. *Uſe* 2. In three branches. 1.

verse Elements and Acts belonging to them: else they know no ods, but put them up shufflingly in the bagge of their devotion, being unable to give a reason why themselves were baptized, when they were infants, or why being elder, they receive the Supper?

Use. 2. Secondly, to confute the practise of all those who Popishly ascribe to the Supper the conferring of Grace of all sorts: and when they receive, they thinke that although they never reaped the fruit of their baptisme before, neither had faith, yet one Sacrament may supply all wants; which is to destroy the distinct end of each Sacrament, and to plucke up good Landmarkes, confounding the agreement and disagreement of both; for, as all Christ is in both, so yet for two severall purposes. A Divines life, we know, is to study, and Preach, he doth both these wholly, himselfe wholly is required to doe either; howbeit the things he doth are divided acts; he preacheth not while he is in his Study, nor studieth while hee is Preaching. Let us abhorre such profanesse; and know all Christ is in both the Sacraments; yet orderly, and so, that who so hath not enjoyed him in the first to beleeve, cannot enjoy him in the second to grow.

Use 3. Thirdly, to teach us how to apply the benefit of these two Sacraments according to our speciall temptations. The former thus; If Satan tempt us concerning the truth of our Conversion to God, telling us wee are in the state of enemies, cut off from God, aliants and excommunicates from him and Christ: whither shall wee recourse? To the Supper and our oft receiving? No in no wise, for Satan can speake Divinitie when hee list, and tell us that the Supper is no Sacrament of Regeneration. But in this case, flie to thy calling, and to the seale of it, Baptisme (if indeede thou canst proove thy calling by the worke of the Law and Gospell; else thy seale is to a blanke) and presse thy Adversary with the weapon of thy Baptisme, sealing it up to thy conscience, 1 *Pet.* 3. 21. which shall quench the fierie dart of his temptation, and scare him from thee, better than all Popish Holy water. Againe, doth the Divell tempt thee to beleeve thou art an hypocrite, because thou hast a dead heart, thou growest not in Grace, thou art

1 Pet. 3, 21.

sunke

ſunke from thy firſt love, fallen to the world, pleaſures, vanities, luſts of thy uncleaneneſſe, waxen unprofitable, and revolted from God? What ſhall now helpe thee? That thou art baptized? No, hold that cloſe alſo, that thou maiſt pleade the other rightly: But in this caſe flie eſpecially to the Supper, and alledge thus. I am ſunke too farre into a formall courſe, and the cuſtome of the world, but yet Lord to thee I appeale, that in truth I have coveted thy Sacrament of Reſtorative and Nouriſhment; I haue come with hunger to it for the repairing of my loſſes and decaies, and departed in good hope and comfort of recovering life and vigor againe: and therefore in deſpite of Satan, I will hold to the end of this Sacrament, which is, to ſeale up comfort to the afflicted, and ſtrength to the weake, and recovery to the decaied, and raiſing to the fallen: therefore from hence I will fetch it by vertue of the promiſe.

Laſtly, it teacheth us the excellency of the Sacraments, becauſe they have ſuch a gift in them, as to repreſent all Chriſt at once to the ſoule, Chriſt wholy and in each part of his merit and efficacie. It were an odde and ſtrange Picture which could deſcribe the ſame man living, dying, dead, raiſed up and aſcending to heaven, and all in one perſon: That which no Art of man can doe, the Lord can doe by the Sacrament, that is above all Images or Crucifixes, and can tender to the ſoule in on view all theſe; the Lord Ieſus dead, riſen, aſcended: the Grace imputed of reconciliation, the Grace inherent of holineſſe, all the particular graces of the Spirit, the promiſes of God made all, Yea, and Amen, in Chriſt, for this life, and for a better for all conditions, and times and occaſions are offred at once in each Sacrament; the one to give us right and title to Chriſt when we wanted him; the other to rivet us more into him, to enlarge us in faith and the fruits, till wee ſhall neede no more Sacraments or Ordinances. And therefore let us much eſteeme and honour Sacraments as moſt divine comprehenſions of all Chriſt, and channels of his Fulneſſe, from whom as our Head, *We receive grace for grace, Iohn* 1.17. And this for the ſecond Chapter. *Vſe* 4. Iohn 1,17.

CHAP.

Chap. III.

Of the substance of a Sacrament in generall; The Description of it propounded, and examined.

Substance of it.

HAving spoken of the Circumstances, the agreement and disagreement of Sacraments: Next wee come to the substance and nature of a Sacrament; Which will be understood the better by the description and particular handling the parts thereof. A Sacrament then is, an Ordinance of God, wherein, by some materialls duly appropriated and united, and by some acts duly administred, the Lord signes, and seales up to the soules of the Elect, the truth of his Covenant, and receives a reciprocall seale from them of their covenant with himselfe.

Description of a Sacrament in generall.

For the clearing hereof, I would have the Reader conceave, that in this place I take the word Sacrament in the greatest latitude; not onely for the substance of it in it selfe; but also as it is administred and performed in a solemne manner, betweene God and his Church. So that hereby two things arise to be considered. 1. The Substance of a Sacrament in all her constituting causes. 2. The due administration and performing thereof in the Ordinance. Touching the first, we are to consider these foure causes. 1. The efficient and supreme cause of a Sacrament. 2. The materials of it. 3. The true formall cause. 4. The finall. Where first, the generall end, Sealing. Secondly, The branches, two: First, Gods sealing of the truth of his Covenant to us. Secondly, returning backe againe our owne covenant sealed to him. In the latter member also, viz. The Administration, wee consider the acts of Ministers and people, and the spirituall dispensation of God in these externals, attending thereon, for the ends mentioned. Of the first of these in the first place.

Two Generals First, Substance. Secondly, Administration. In the Substance foure things.

1. The Author of the Sacraments, all, and each, Old and New, is one unchangeable, Eternall and onely Wise and Gracious

cious God. And no wonder: for first, In his bosome of eternity lay hidden that purpose of entring Covenant with man, fallen from the grace of Creation: It was free to him to relinquish him finally in that revolt of his: in that he did not, it was free mercy, doubly greater than the love of Creation. If the devise then of a gracious Covenant with man, was onely in the power of the Creator, who shall be supposed to be the Author of seales to this Covenant, save the same God? Secondly, If the Lord onely found out his Sonne to be the foundation of this Covenant, meant him, sent him, made him, enabled him, to ratifie it by the bloud of the Covenant; accepted all this, offers it, seconds and assists it by his owne Spirit, to make it effectuall: Who can doubt, that he onely is the Author of these Seales whereby this effectualnesse is conveid? Thirdly, If he onely be the Author of blessing the word of promise to breede faith in the Covenant, which is the lesser: Who but hee shall breed the assurance of faith, and the reflexion thereof upon the soule, that it may know it selfe to beleeve? Now how is this done ordinarily, save by the seales? If hee then be the Author of the lesser efficacie, who but hee is the Author of the greater by the sealing Ordinance? Fourthly, If no externall blessing accompanying the Covenant, (for so the Lord was wont to perswade obedience, *Deut.* 7. and Chap. 32. *Hos.* 2. *Ezek.* 33. &c.) can come from any other Author save the Lord: as the blessings of raine, dew, plenty, health, long life, successe, (*Deut.* 5. 29.) and the like; who shall dare usurpe the authority of Seales and Sacraments, which are the most eminent annexes to the Covenant of all other? Fifthly, If the Lord Iesus himselfe was the onely stablisher of the Testament and Covenant by his death and bloud (for without death no Legacy is of valour) then who but himselfe shall make Sacraments, which are in effect, nothing else save the power of his life and death? Sixthly, If the Lord onely can authorise divers signes for the Sacraments (as supr. Chap. 2.) if he onely can abrogate old ones: if he one day shall abolish all, old and new, their nature and use, as past use: who but himselfe shall frame Sacraments? It resting in one and the same power to make Lawes and to abolish them. I conclude then

First, the Author God. Proofes of it. *Reason* 1.

Reason. 2.

Reason. 3.

Reason 4.

Deut. 7, & 32.

Deut. 5, 29.

Reason. 5.

Reason. 6.

Conclus. then that God alone is the Author of a Sacrament. As indeed
Gen. 17. the Scripture doth witnesse: The Lord only, *Gen.* 17. appointed
Exod. 12. Circumcision: The same Lord, *Exod.* 12. ordained his Passe-
over: the Lord extraordinarily gave commission from heaven
Luke 3, 1, 2, 3. to *Iohn* to appoint Baptisme: and the Lord Iesus with his
Luke 22, 18. owne sacred presence and hands ordained the Supper before
his death: Seeing after his Resurrection he could not, being
partly an act of humiliation:) and so all Sacraments were gi-
ven by the Lord, in their severall kindes, for their severall uses,
as in the next points shall appeare. And to say the truth if it be
once granted that the Lord is not the sole ordainer of Sacra-
ments, what a wide doore must of necessitie be set open for
both usurping Ordainers and counterfeit Sacraments? Where
should the period be, or why should not hundreths as well as
three or five be admitted to the heape?

Vse. 1. For use therefore hereof, this teacheth us to abhorre all Sa-
craments which have not God and Christ for their ordainer.
Nehem. 7, 63. If they cannot shew their pedigree in the Lords Genealogy,
nor be bookt in his Records, nor have his stampe set upon
Math. 22, 21. them, we say of them as our Saviour of the Penny, *Give unto*
Cæsar that which is his: So give to the Pope his Vnction,
throw him backe his Sacramentall Orders and Penance, wee
abhorre whatsoever savors not of God, as copper coine. Yea,
and we loath whatsoever of Gods first ordaining, they by their
abuse have corrupted, namely, as corrupted: and seeing God
and Christ never gave us a Sacrifice for a Sacrament, wee ab-
horre to meddle with it as a Sacrifice propitiatory for the
quicke and the dead; and for their Baptisme we loath it also as
administred by them, as an horrible defiling of Gods Ordi-
nance; professing to depart from their Sacraments, both for
their new inventions, and for their adulterations of the old;
and bidde them take them as their owne, for now they have
used them thus, they are no longer Gods. As for their distin-
ction of Apostolicall and Divine, we take what they grant; if
they be not Divine, although an Angell from heaven
did ordaine them, wee should abhorre them: How much
more when their Pope, or their Clergy, or the body of their
defiled Church? For were their Church a chaste Spouse, shee
durst

durſt as well forſweare her husband, as caſt off ſubjection in embracing his Sacraments, and uſurping power to appoint other, which is ſo farre beſide her commiſſion, that ſhe may as ſafely deviſe a new Covenant, Scripture, and Doctrine, as doe it.

Secondly, this teacheth us to eſteeme ſo much the better of Gods Coyne, as wee ſcorne the baſe ſtuffe of Popery: Gods ſtampe upon the Sacrament, ſhould make it honourable and precious in our eyes. If ſome civill ordinance hath honour in it, becauſe God hath put it upon it; if marriage be ſo ſolemne, if the Crowne of an earthly King be ſo ſacred, how holy is his Sacrament? He who profanes it by ſacrilegious adding, detracting, or profaning, either by ſuperſtition or unprepared uſe, ſhall finde God will not hold him guilteſſe for taking his Name in vaine. Wee delight when wee have any curious thing of a choiſe workeman, to ſay, It is a Picture of ſuch a ones drawing; It is a Muſicall Leſſon of ſuch a ones ſetting; a Watch of ſuch a ones making: How ſhould Gods Maſterpeeces then affect us? Not to over-prize them, to keepe them in Pixes and under Canopies of gold, but to preſerve them in their ſpirituall integrity. *Uſe.* 2.

Thirdly, it ſhou'd teach us to behold them, not in their outſide, but as they are in Gods ordination; not the outſide of a man which we ſee, but the ſoule (which is not ſeene) is the man: ſo, not the outward thing, but Gods Ordinance in it, is the Sacrament. Of which more in due place. *Uſe* 3.

But Fourthly, and eſpecially, ſeeing God is the Author of Sacraments, let us be ruled by him in the right manner of receiving them: Looke what *Ioſia*, 2 King. 21. 23. ſaid to the people, *Keepe the Paſſeover to the Lord your God according to all that is in the Booke of the Covenant*: ſo heere I ſay, Receive to the Lord, be ruled by him in Preparation, in action, and the fruite of both: Its onely in him that ordaines, to order alſo and preſcribe the due manner of uſing them. Take we this item with us, (before wee come to the Doctrine of right receiving) that it may ſet a ſpurre in our ſides to quicken us to due preparation and uſing of them; for he who gave them to his Church, will moſt ſeverely puniſh all ignora[illegible] raſh, unbeleeving *Uſe* 4. 2 King. 21. 23.

unbeleeving, unrepentant, uncharitable, indifferent commers to his Sacraments: and every such one stands to Gods Tribunal, as we shall heare in due place.

Use. 5. Lastly, let this point teach us to whom to goe for the spirituall life of faith, and the grace of love, for the great worke of receiving. Its in him the first principle of life who made them to bestow them. Renounce thy selfe, thy own sence, wil-worship, devotion, religion: Its no moralitie to receive well, no act of ours: Its a most spirituall act about an object of divine excellencie; the relation of a Sacrament, the end of it, the manner of partaking it, require a new bottome, and the casting out of our owne; till God have stript us of our selves, flesh and bloud shall never feele any subsisting of Sacraments; they will vanish. Onely a word of promise, and a seale of the Spirit added to it, by, and from a God of boundlesse mercie, can breede faith to become as reall an evidence and convincing the soule, that there is Christ, Pardon, and Grace to be gotten, as ever Pharisee felt false bottome in his owne work wrought, carnall and outward devotion, and farre greater. And this note, The Lord is not so to be counted the ordainer of Sacraments, as if he had put all his power over unto them to conferre grace to all sorts. No, no, he holds the bridle still in his owne hand; if he blesse, they shall be blessed, if not, accursed: and all to teach us to seeke him for the grace of his Ordinance, to abhorre our selves, to pray for the Spirit of the Promise to make the seale effectuall, else all is empty and bottomlesse.

Secondly, Matter. Two things. First, Necessitie.

The second thing is the matter of a Sacrament. In the which point two branches offer themselves to be considered: First, The necessitie of it: Secondly, The simplicitie. Touching the former; Elements must be sensible. I meane no absolute necessitie, but such as the suitablenesse to providence to the impotencie of our nature requireth. Such is the wofull blindnesse and dulnesse of our understanding and unbeleefe of our hearts, to conceive or apply to our selves the Mystery of Christ, that (except the Lord should suffer men to vanish wholly in this their wretchednesse) hee must of necessitie steppe out of his spirituall course, and temper himselfe to our infirmity; declaring

declaring spirituall things by carnall. And hee doth by this meanes condescend to us, least we should be offended with the hard things of his kingdome; but might even see, touch, taste them: and by speaking to all these sences at once, hee might convey the saver and faith of them, and in them familiarly to us. He doth catch us (as it were) by this wise crafte, which though it bewray much dulnesse in us, yet no lesse deepe wisedome and love in God. First, Our weakenesse requires it.

And this course hee hath taken in all times past with his Church; for when any promise, charge, threat, or act of his hath passed to corrupt man: hee hath beene faine to second it with some signe and outward warrant to the sence, to confirme them in the truth of it, who were Actors or beholders thereof. When the Lord sent *Moses* as a Saviour to *Israel*, and to *Pharaoh*, how did the Lord both ratifie his calling, and threats, by miraculous signes? So *Gideon* and *Hezekiah*; so the Prophets in their errands: as those Stories of the rod becomming a Serpent, the drie and wet Fleece, the rotten Girdle, the Pot with the scumme, and flesh sodden together, doe witnesse. Not to speake of those many Shaddowes and Types of holy things in the Worship of God, there being scarce any one materiall thing in the whole Mystery of Christ, which had not some one, perhaps more spirituall resemblances. Yea, wee see in the new Testament, how the Holy Ghost doth parallell many passages of History to spirituall Mysteries; as *Hagar* and *Sina* to resemble legall bondage, *Ierusalem*, to typifie the opposite libertie, the water that supported *Noa's* Arke, to expresse Christ and Baptisme: which, although I speake not to equall Types and Figures to Sacraments, (which are of a farre higher nature) yet generally, they serve to shew what the infirmity of our dull nature doth call for at the hands of God, to vouchsafe these Sacraments. Exod. 3 2. and 4. 3. Iudg. 7, 3 8. Esay 38, 21. Ier. 13. 9. and 24, 2, 24. & 25, 15. Ezek. 12. 3. &c. Gal. 4. 24.

Vnto which another respect may bee added, to wit, prevention of will-worship. As the Lord gave the Iewes an earthly tabernacle, and a materiall instruments of worship, warranted by his owne Will, to restraine the carnall part from devising Idoll-inventions to serve him by: Secondly, For prevention of Idolatry.

So Sacraments serve in a sort, to curbe our base hearts from the like errors. For, if even these be not sufficient to stop our folly in this kinde, which will know no God, or worship further than we see him; then what would wee have devised to our selves, if God had not allowed us these? Let the many additions of Popish Sacraments, and Sacramentalls, Images, Idols and the Crucifixe, &c. be evident proofe hereof.

Use 1. Teaching us to circumscribe our curious and fickle hearts within Gods bounds: and secondly, to magnifie his provision in this kinde, for the releefe of our dull and slow hearts: yea, as Iudg. 13. 20. *Manoahs* Angell ascended in the smoake of the sacrifice; so let us incorporate and indoctrinate our feeble mindes and soules into the evidence of these divine proppes of the Sacraments. Iohn 20.17. As our Saviour said to *Thomas*, *Put thy hand into my sides and the prints of the nailes*; (he being content that his exalted estate should admit such scars to convince him) so in this Sacrament he shewes us his markes, bidding us to be not more formall and hardned, but faithfull. The more wayes the Lord seekes to encounter the dul conceit and the stupor of our understandings, yea the blunt edge of our affections in holy mysteries; the more naturally and familiarly he deales, that he might surprise our earthlinesse, sensualitie and heavinesse of spirit, slow to beleeve these heavenly things; I say, let us be the more teachable and pliable to his discipline: Let the impression of his Ordinance pierce more deepely into us, and work a more through conquest of our hearts to the obedience of him. A pen of a Diamond hath tenfold that force to engrave a Figure in glasse or mettall than some ordinary toole: So when the Lord seekes to send instruction into us many wayes at once, by all the sences, eyes, taste, touch, as well as by the worke of the bare word: oh! let us beware least our resistance of Spirit, and hardnes of heart, discourage him quite from any further dealing and tearting Iohn 3.12. with us: If when I teach you carnall things (saith our Saviour) for so it was his course to teach nothing save by Similitudes, Parables, and sometimes reall objects, as by setting a little child before them, and washing and wiping their feete himselfe, (in Mat.13,2. that lesson of Humiliation and Selfe-deniall) *Ye understand not:* Iohn 13,4. *how shall ye conceive heavenly?* Meaning, if those things which

were

were used as the more cleere to expresse the more darke; were yet as darke to them as the things themselves? What way should be found to beate in instruction into such dullards? *Bray a foole in a mortar, yet shall not his folly, depart from him.* Prov. 27. 22.

The latter is the simplicitie of materials in the Sacrament. A question may be asked, why the Lord should appoint so homely, triviall, and common Elements? As we see water in Baptisme is a common thing, bread and wine usuall ordinary creatures, nothing in them strange, farre off, precious or solemne to the sence. Why rather chose hee not to describe the price of those graces, offered in the Sacraments, by some rare and costly objects? Answer. This indeede sounds best to our superstitious and fantasticall hearts: as to *Naaman*, when he heard of *Iordans* waters, by & by, the better waters of *Abana* and *Pharphar* were presented by carnall reason. But as God had another purpose to him in the healing of him by waters; he meant not to magnifie the one above the other, but rather to magnifie his power and grace above them both; so heere. More distinctly these two maine causes may be assigned for the meannes of the Elements. 1. The generalnesse. 2. The safetie of them. For the first, water, bread and wine are Elements, generally to be come by and provided with ease. Rare is that country that wants them; now it was meet that the most geneall materials be appointed for Sacraments, least else the preciousnesse and difficulty of getting them, should either hinder the use (at least frequently:) for many congregations are so brutish at this day, that they shun oft communions for the matter of charge) or else give occasion to the curiosity of men to devise diversities of supplies, and so to bring in a confusion. But the Elements being so generall that scarce any country is to be found that wants them (and if some odde ones should, yet the use of rootes (serving for their bread) is the more pardonable, this danger is prevented. The 2. and more chiefe is, prevention of carnall worship, that the Ordinance may be preserved more safe and entire from sensualitie and pompe. If the Lord had appointed a feast of pompe and state, costly junkets, rich attires of Priests to usher and serve in some rare costly cates, either naturall or artificiall, as at this day the Papists boast of their brave Sacraments, and rich

A Secondly, Simplicitie. Question, Why the Elements so triviall.

2 King. 5, 12.

First, For the generality.

Secondly, safenesse.

Exod. 32. 3. setting them forth with embroydered attires, sumptuous Canopies, Pixes, Processions, and Pageants; lo, all the glory of spirituall Sacraments would turne into outward pompe and ostentation; as we see *Ahaz* more solicitous of the state of his 2 King. 16, 10. Altar which he offered upon, than the substance of worship and sacrifice. No sooner was poore *Moses* gone out of sight, but the Israelites must have a Calfe of gold to looke upon, to offer unto, to feast, and play and dance before it, this pleased their Idolatrous humor well. And even just so, it well pleaseth the carnall humor of Papists to have such places of worship so painted, & embellished, such materials in this worship, as might amuze their fleshly eyes and sences, eate up their spirit and inner man, checke the life and savor of faith, and please a lazie and sensuall heart with shewes and shaddowes, that they may depart as wise as they came. Contrarily the Lord strives to provoke us to serve him spiritually; and therfore setteth meane objects before our sence, to the end we may know, that there is some further object there for us to looke at, than the bare Elements. That so, by how much this feast comes short of mens banquets, by so much the more the heart might not rest upon outward receiving, but seeke a supply of outward, by inward and spirituall dainties, not seene: and seeke the things that are Col. 3, 2. above, where Christ sitteth at the right hand of God. Even as a father seeing his child proud of fine clothes, make him a suite of sackin or leather, to take downe over-great delight in himself; so heere, to crack the pride of carnality the Lord clotheth his Sacraments meanly; and so puls up the heart to himself. Its noted, Luke 22, 19. *Luk.* 22. 19. That after Supper Christ tooke the Cup, &c. And why? Surely, that the body being already ful, might the lesse look after nourishment, remembring a far greater work was in hand.

Use. 1. The use is to condemne all Popish, carnall serving of God; for as much as those things which to men are glorious, are base to him. Heathens shall rise up in judgement against such, who (by that little glimpse of a God a farre off) could say, *What good doth gold or pompe do in a Church?* If God be a spirit, give him a sound heart, a righteous life, and then small pompe may serve; great sacrificing dishes of plate are not necessary; I speak not against comely decencie in the worship of God; who is as truly a God of Order, as one that loathes carnal bravery. Second-

Secondly, the very baseneſſe and poverty of the Elements, *Vſe. 2.*
ſhould raiſe us up to a ſpirituall view of the uſe they ſerve for, and cauſe us to beware that wee cleave not to them. They tell us, State and Pompe is not in us: Wee onely ſerve to convey your hearts to God; wee dare not filch away from God the glory of his intention; onely by our propriety and ſeparation for holy ends and Sacramentall relation, wee would raiſe the ſoule upward, and carrie it within the veile, to behold the Treaſure of Chriſt in the fruits of his bloud-ſhed. Therefore even as *Peter* being hungry, yet dwelt not in the Kitchin, but in his Chamber was rapt up in ſuch a trance as preſented him a ſheete full of Gods proviſion, bidding him, *Ariſe and eate*: ſo ſhould Act. 10, 10. 11.
our ſoules be farre from dwelling upon the creatures, and ariſe and eate Gods Proviſion with an heavenly heart by faith: Behold the Sheet of God let downe from heaven, in which Chriſts delicates and feaſt upon the hills, *Eſay* 25. is offered to us; diſcerne theſe a farre off, as an Eagle would doe Luk. 17.
a Carkaſſe, and ceaze upon this prey; lie not like a Dorre in 37.
the dunghill, onely reſting in the Elements, which alone are beggerly rudiments: but the body is Chriſt. We uſe Col. 2, 17.
to ſay and anſwer, Miniſter and people, *Lift up your hearts! Wee lift them up to the Lord!* Oh! that as wee have ſpoken well, ſo, there were ſuch an heart in us! That as wee ſee all things in the Sacrament, drawing us from a carnall religion, and all externall pompe, as farre off as our baſe Trades and buſineſſe of the world: ſo wee might be aſhamed to have our ſpirits taken up in them, while heaven is offered to us.

From the matter of Sacraments, wee come to their forme Thirdly, their forme.
and inward excellency: which is nothing elſe, ſave the Impreſſion of God, ſtamped upon them by his owne hand for ſpeciall ſignification and uſe. Now the whole workemanſhip of Chriſt about the forme of Sacraments may be reduced to this double head. Firſt, Appropriation. Secondly, Vnion. The Two Generals here.
former of theſe is precedent and preparing to the latter; and Firſt, Appropriation.
its ſuch a worke, as concernes the remote ſignification of Sacraments: The latter more belongs to their exhibiting

and sealing power; but both essentiall to the being of a Sacrament. To begin with the first, Appropriation hath in it, these two maine acts. First, Propriety, to signifie. 2. actuall ordaining to Sacramentall use. Touching the first; The Lord in making a Sacrament, beholds the materiall Elements in their naturall aptitude and peculiar Symbolicalnesse to expresse such a thing. To open this, Consider that things are said to be apt and peculier to resemble, either by a made aptnesse, which is not in the thing it selfe, but put upon it accidentally: or else is apt by an agreeablenesse in it selfe, so to doe. In Latine we would thus distinguish them, [*Apta facta*, or, *Apta nata*.] of the first sort are all such things (whether Reall or Nominall, or Notionall,) as have their signification from an outward consent of them that impose this aptnesse. As I know when I heare the name of London, Yorke, or Dover, what places are, and what are not signified and meant: Why? How comes my conceit to fasten upon such a citie by the mention of such a name? Surely from no naturall aptnesse in the names to signifie one city rather than another; but by imposition and consent, or custome, which is as good as a naturall aptnesse to decipher such a place: men will so call it, therefore it prevailes to be apt to it. Of this kinde are all watch-words, *Dan.* 3.5. When the noise of all kind of Musique sounded, then was it thought a fit season *to fall downe and worship the Image*. Why? It was so consented and agreed upon. Such is not the aptnesse here meant. A second therefore is naturall, when a thing hath peculiar aptnesse in it selfe to resemble; although the things are of never so different kinde, yet in their kinde, they concurring in one third notion; looke what is in the one, doth, or may incline to describe the other, even of it selfe. And thus a shaddow is apt to expresse shortnesse or changeablenesse of mans life: a deepe well apt to resemble the depth of a mans heart; so water is apt to expresse a cleansing, bread a strengthning food, and wine a refreshing of the heart. And this latter is the aptnesse which our Saviour beholds Elements in: such a peculiar aptnesse as might alone carrie the minde of the beholder to that which is signified. And hence is that of *Austin*; Except Sacramentall signes had a Symbolicalnesse with the things

In it two things. First, Propriety.

Proprietie double. First, Accidentall.

Dan. 3,5,

Secondly, naturall.

Sacramentall matter is apt naturally.

things they represent, they could be no Sacraments; meaning, they could not be so apt to resemble. For howsoever the Lord might by his power have made any signe to become a Resemblance, and that because hee so pleased; yet, seeing in this hee sought not the declaring of what hee could doe, but of that which is best for the convincement of distrust, and dulnesse of our nature, he rather chose such Elements as might out of their owne congruity, resemble things spirituall. Appropriation then requires a naturall aptnesse to resemble.

The latter and maine peece of Appropriation, is divine, and peculiar application, not onely in generall to serve for holy use, but in speciall to note out, typifie, and describe to the soule the Lord Iesus Sacramentall, for breeding and confirming the soule in grace. Now this is a further thing than the former; determining the propertie of the creature and the fitnesse thereof to resemble, unto this speciall resembling of Christ Crucified in his washing qualitie, and his nourishing propertie. Although there were never such aptnesse in a creature to doe thus in it selfe, yet it hath nothing to doe to meddle with a Sacrament, except the Lord doe specially appropriate it to serve for such a purpose; and then it begins to have in it a Sacramentall proportion, and power to raise the soule from earth to heaven, whereas else itselfe being earthly, it were more likely to naile downe the heart to it selfe and to earthly thoughts and affections; But so potent is the worke of the Ordainer, who hath put this peculiar property into it, that although it be but a creature, yet it carries the soule from earth to heaven, in a most familiar manner. And marke, how this stands in the power of the Word. Wee know that the common blessing of the creature to feede and cherish the body, comes from the Word: *Man not living by bread, but by the Word that proceeds out of the mouth of God.* How much more then must the vertue of the Ordinance come from God to make this carnall nourishing creature, to be a spirituall nourisher? Hence it is that *Austin* saith, *Accedat verbum, &c.* Let the Word come to the Element, and there is a Sacrament. This Sacramentalnesse of the Elements stands in a word.

Secondly, Application of Elements by divine institution. Proofe of it.

Illustration of it.

God that said, *Let light shine out of darkenesse; Let there be day, night; Let the earth bring forth fruits, grasse, &c.* effected it with a breath: so the word of Ordinance; Let Bread and Wine be representers of the body and bloud, the merit and efficacie of Christ Crucified, to repleniſh the ſoules of the faithfull; hath cauſed theſe Elements for ever to have ſuch power to repreſent theſe things; ſo that no age or time ſhall ever prevaile to weare out this Impreſſion; yea, and not onely to repreſent them in their kinde, but alſo in their fulneſſe. So that as it was one charge concerning the Paſcall Lambe, that hee muſt be wholly eaten or burnt: ſo by this Appropriation the Sacramentall ſignes doe reſemble fully, as well as properly. And as in the compound of Bread and Wine, there is not only a ſupply of drie, but alſo of moiſt nouriſhment, that ſo both hunger and thirſt may be ſatisfied, and the body both made ſtrong, and cheerefull to ſervice: ſo by the Ordinance, theſe ſignes convey Christ in his Sacramentall fulneſſe of nouriſhment, ſo that nothing is lacking to the ſoule which Christ can ſupply it with, if it beleeve.

2 Cor. 4, 6. Gen. 1, 4.

Reaſon for it.

Now to returne, take away this third act of Christs Word and inſtitution, giving this peculiar power to the ſignes to reſemble the ends of the Sacrament: Tell me, what is there in the world, which hath in it an aptneſſe to reſemble, but might be a Sacrament? Whereas now wee ſee not aptneſſe, but Approbation of Gods Word, determining ſuch an apt thing to ſuch an apt uſe, is the very life, bloud, and marrow, of a Sacrament. There is no doubt, but as the Scripture teacheth, a Chriſtian wiſe man will picke out holines out of each reſemblance; an houſewife that is godly, will not boult out her flower from the bran, but her heart will carrie her to our Saviours words, *Satan hath deſired to winnow you, &c.* An Husbandman will not uſe his Fanne or Floore to dreſſe or caſt his corne in, but he will muſe of that finall ſeparation of the droſſe from the Wheate. But there is great odds betweene a voluntary act of our owne devotion, and an obedience to a Sacramentall charge. As the Text ſaith, *Luke* 4. There were many Leapers in *Eliſha's* time, and many Widdowes, but not many to whom hee was ſent: So the world, yea, the world is full of re-

Luke 22, 31.

Luke 4. 27.

resemblances, but not of such as Christ hath set his stampe upon to bee Sacramentall. The setting of a young child before the Disciples, and the washing of their feete with his owne hands, were Christs acts (still at this day apishly followed by the Pope) but neither appointed to be Sacramentall: but onely naturall resemblances (to an holy heart which hath a gift to make use thereof) of a spirituall grace of humility. Appropriation then especially stands in this determining of the Elements to such an use by the word and ordinance.

Ere we proceede, this first point may be of speciall use. 1. To blesse the Lord as for the releefe of our stupor by outward Elements, so especially for ſ aptnes thereof, chusing such as (without any more adoe) might easily acquaint us with such holy things; of which before. And to teach us to beg of his Majesty heavenly hearts, which might be capable of his meaning herein. *Vse. 1.*

Secondly, this must keepe us within holy bounds, as concerning our devising and setting up to our selves, resemblances of holy things: as Crucifixes, & the Image of the blessed humility of Christ, to behold and worship. Who allowed us these? The Sacraments serve as a *Supersedeas* from all such inventions. All Popish trash of forged Sacraments heere falles to ground. *Vse. 2.*

Lastly, let us learne to familiarize with Gods Sacraments in the point of the institution of Resembling the Lord Iesus: Let us not be dull and blockish in appropriating them to their use, but learne still to climbe up by them to heaven. If the minde be at Yorke, instantly at the naming of the Citty, when yet the body is an 100. miles distant: and no sooner doth a woman heare her husbands name, but thee is present with him (though he be in a farre Countrey) by the velocity & speed of the Apprehension, stirred up by such a relation: Oh! how dull and slow of heart are they who in the midst, not of artificiall, humane or naturall, but divine appropriations, are so carnall and heavy, that scarsely the Sacrament will ingender one lively representation of the Lord Iesus, to nourish us & cheere us? But as we come, so wee sit, and so depart, as Strangers and Idiots, as if Christ and we were devided as farre as heaven and earth. *Vse 3.*

The causes of which are these, either that wee are not those new Creatures in whom God hath renewed the powers

a Causes of our dulnesse herein.

powers of understanding and affection; and therefore want the discourse and the spirit of relation; in a word, want the operation of a new Creature, which is faith stirring the soule to a lively meditation of Christ, by the word, the ordinance and promise of God: (and then what wonder if Sacraments which should bee the most active meanes, become all a-mort, dead and dumbe with us, and wee being held and taken in all our limbs at once like numb'd elfie-ones, can neyther stirre hand or foote towards Christ i.) or else wee abuse the gift of faith and the power of the new creature, by disabling our selves and disinuring our soules from this worke, and disguising that image of God in us (which serves to carry us to God) by setting it upon trash, world, profit, pleasure, ease and sensuality, till it become tedious unto us to set it upon holy thoughts in the Sacrament. To prevent this, it were good counsell to trade our spirits to heavenly things even by earthly occasions, as well without as within the Sacraments. He shall not finde his spirits so flat, loy, and lazy in meeting with Sacramentall Christ, who inures his dead heart daily to an holy nimblenesse in comparing earthly things with heavenly. Hee that cannot see a Pismire but hee will thinke of providence: not a garish harlot dressing herselfe for an adulterous wretch, but will taxe himselfe, for his lesse loving Christ: shee that cannot lay a leaven, but thinkes of the kingdome of Christ: and in a word, hath a gift to be heavenly, and to turne ordinary properties of the creature or common occasions, to holy meditation: he shall not have his heart in another world, when the Lord presents unto him the Lord Iesus, by Sacramentall resemblances. And thus much for the first.

3.

Caveat thereto.

Prov. 6. 6.

Matth. 13. 33.

The second part of the forme of Sacraments, is union. Which yet comes nearer than the former, as more closely conveying & exhibiting the Lord Iesus to the soule. Yet, wee must know the former makes way to this; the aptnesse and speciall application of signes to this use, helpes much the minde to conceive: but this is the more immediate object of faith to fasten upon Christ, that the Sacraments are no longer the bread of the Lord, but bread the Lord, wine the Lord, and water the Lord. And this Sacramentall union is an act of Gods ordeining Spirit and

The second part of forme, Union.

Authority

Authority, by vertue whereof the Lord Iesus, in all his merits and efficacy is not onely resembled and presented by apt likenesse to the minde, but really made one with the Elements, that by them and with them he might be carried into the soule inseparably for assurance of union and Communion with God. Hence it is that the Scripture speakes in such a phrase, This is my body, This is my blood of the New Testament: yea in the Old Testament, Christ is our Passeover. The Rocke was Christ, *I am that Manna which descended, &c.* All which phrases denote a realnesse and union with the Elements, true and unfaigned. And indeede all divine unions are Reall: although they differ in their severall kinds; yet by vertue of the ordinance and the power of him that hath so made them, they are no shaddowes of empty things, no dumbe Pageants as we may see in other unions. There is an intellectuall union in nature betweene the mind and object; in which respect we say, the mind is all things, meaning in and by this comprehension and union. The object and the mind are one by vertue of this power of God in the soule, not because thy are substantially one, but notionally. Yet this notion is realnesse in her kinde. Man and Wife are one flesh, no more two but one: how? by vertue of divine institution: this union is reall and true, yet not meerely Physicall and naturall oneneſſe, but in the kind of it, a matrimoniall union. The like may be sayd of all civill unions of the family; which by vertue of the ordinance of God assisted by law and order, become bodies united. I doe not allude to these as if they did hold in all points: but for two causes. First, to shew the power of divine ordinance to unite and make things one. Secondly, to shew that the disproportiō of the natures of things united, eyther for kind or distance, is no let to realnesse of union: in a word, its the ordinance of Christ, which hath an indeleble and irreversible power of the conjoyning of the Lord Iesus to the Elements, in a reall and sacramentall kinde (so farre as serves the turne) not to subject Christ to a base creature, but to subject the creature in her property to be a close and neare uniter of the soule with Christ, to whom else (through the incapableness of flesh) it could not so easily have beene knit, and made one withall.

Luk. 22, 19. 1 Cor. 5, 7. Ioh. 6, 32.

All unions reall.

Sorts of them.

This

All vnions serve to make God and the soule one.

This point will the better appeare, if we goe a little further, and shew that even the greatest and deepest unions that are, serve to make way for the union and communion of the soule with her first originall, hereafter in glory, and here in grace. The very personal union of the Trinity, how should it be better conceived than by the mystery of redemption? wherein God could not possibly have satisfied God, nor man bee brought and united to God, except there had beene a personall union, that is, a sameness of deity in the differing of persons. The like is true in the union of Christs Godhead with the nature and flesh of man: why was it, but to serve Gods holy purpose to reconcile and unite flesh to God by the person of *Emanuell*? So also, that spirituall union of the whole body and soule of a beleever with Christ, why is it, but to prepare it for eternall union with him? The union (or communion rather) of the members of Christ into one body and being, to what serves it but that the whole Church may be one with Christ and her head, that by him shee might be one with God himselfe, who shall be all in all in glory, wholly possessing and possessed? So also wonder not if this inferior union of Sacraments, be so reall and close: seeing its cleare, the Lord in this, condescending so low to the Capacity of man, unites himselfe no otherwise to the Elements, than that in and by them as channels of conveyance, he might (when and where he sees it good to use them) derive himselfe into the poore beleeving soule in a fuller assurance of Communion with her? So that our Saviour saith, *Marvaile not that I said unto you, he that eates and drinkes my flesh and blood, shall abide in me, and live for ever.* To man such a union is impossible betweene a creature and the Creator, betweene basenesse and glory: But it is the Word and ordinance that causeth it; and which hath setled this Sacramentall union indissolubly, that our soules might fare much the better, and the union of the soule with Christ himselfe might bee more familiarly conceived.

Iob. 6, 43.

Rule 1. To adde somewhat for the better opening of this union, let us first understand what it must be, and then what it cannot be. First, of necessity it must be such an union, as the nature of the things united will admit. Then secondly, such as the ends

of

of a Sacrament will suffer. For the former: The nature of the things united will not admit either a locall or a Physicall union: They will and may admit a spirituall one. First not a locall: viz. That as the Bread and Wine are locally present, so that the Body and Blood of the Lord Iesus be also locally present; this I say the nature of the Lord Iesus his Body will not admit: For although it be a glorified body, yet it is a true naturall body, and therefore limited, and so cannot Confubstantiate with the Elements in all places, where they at one and the same instant, are present to the sence of the receiver. Which confutes the Lutheran error, of locall Presence, as if of necessity there must be a corporall Presence, or else those words [*This is my body*] cannot bee verified: No, wee deny it, because it resists the Nature of the things united and present. Secondly, neither will their nature admit a physicall Presence or union; that is, such an union as by which the proper formes and beings of the things united are lost, and become under a new forme of mixture or composition. For the Natures of Christ and the Bread are incompatible in point of mixture or compounding, because the one is a spirituall, the other a corporall thing, which admit no such mixture as corporall things of like nature doe, as wine and water. So then if this union bee not mixt, it is much lesse Transubstantiate: for in that, the one doth not mixe with, but evacuate and disanull the other, leaving nothing of substance behinde.

A further opening of this by two things.

1. What they admit not, viz. a locall or naturall.

But, the nature of these Elements admit a spirituall union: nothing hinders why the things which are furthest distant or remote in place, may not yet bee present in truth and realnesse: for the sound of a Canon-shot 40. miles off from my eare, yet is present by the meane of the ayre bringing it home to mee: and the body of the Sunne, of light and warmth, distant farre from mee, yet by the ayre which carryeth the beames of it, is present and made one with my bodily touch and feeling. And againe, nothing hinders why two things physically disjoyned, may not yet spiritually be one, and joyned together, by vertue of the power of the ordainer. In a word, the Nature of the things united will admit a reall union,

2. What they wil admit, viz. spirituall union.

union, although no corporall unnion, eyther locall or mixt, and much lesse transubstantiall: therefore the things united in the Sacraments are onely spiritually and really united.

Rule 2. Its such an union as the end of a Sacrament will suffer.

Secondly, the union of a Sacrament must be such as the scope and end of a Sacrament will suffer and no other. But the end and purpose of a Sacrament cannot admit any other union betwixt the signes and things signified, save spiritually reall. For then must we destroy the scope of a Sacrament in a double respect. 1. Of relation; for except there bee maintained in the Sacrament distinctnesse of Termes, and Relation of one to another: so that a bodily thing may signifie and intimate a spirituall: and a spirituall be represented by a carnall, yet each distinct in their nature: the Sacramentalnesse perishes; Simbolicalnesse and resemblance being wholly extinct by mixture and confusion of things united. Then secondly of materialnesse. For if we admit such an union as is transubstantiate (which indeed is no union of two in one, but an excluding and swallowing up of one by another) what shall remaine of the Element behind? If they answer, the accidents of them. (This being premised that its impossible accidents can subsist without their subject) I answer, meerenesse of accidents take away materialnesse or corporalnesse, and therefore disanull as much the substance of a Sacrament, as if wee should hould that the Elements could swallow up the things signified. But secondly, the end of a Sacrament will easily admit such an union of things, as whereby the Lord Iesus and all his good things may bee conveyed to the soule really, & this being as much as a Sacrament serves for, and concurring equally and fully with the scope and purpose of it, whatsoever is more is superfluous. And therefore resisting that end, must needs be a false and erronious union, not from God.

1 Relation.

2. Materialnesse.

Vse 3. The use of this whole doctrine is manifold. It is first instruction to teach us what must discerne and judge of this Sacramentall union; what nature it is of: Surely not Popery, not flesh and blood: for they being destitute of the Spirit of this union, cannot comprehend it: Its a Riddle which onely hee can conceive who plougheth with the Lords Heifer, which onely conceives it. Carnall men cannot judge of spirituall things,

Rom. 8. 1 Cor. 2.

things, becauſe ſpiritually diſcerned. If wee would know eyther what this union is not, to wit, popiſh and carnall, and locall: or what it is, to wit, reall yet ſpirituall: then judge what eyther the nature of the things united, or the ſcope of a Sacrament will admit; and there reſt, goe no further. If then it ſeeme ſtrange how a thing may be as truly reall ſpiritually, as carnally: ſeeke the Spirit of God who is the knitter of this knot, and that will teach thee, that the power of the word which appointed light to be, and it was, and the evening and the morning to be a day, and it was, and man to be, and he was: did alſo ordaine the Body and Blood of Chriſt to be really one with the Elements without locallneſſe, or mixture, and therefore ſo they are.

Secondly, looke what difference there is in the things united, in the point of their Sacramentall union; the ſame difference and diſtance muſt bee obſerved by the Communicants in point of partaking them: To wit, that ſtill the ſeverall nature of theſe things be preſerved entire: and yet by the one carnall thing, the other which is ſpirituall be bettered and enlarged. Touching the firſt, the ſoule, the ſpirit, the faith of the receiver looke at the ſpirit of the Sacrament, the Lord Ieſus crucified: The hand, the eye, the mouth of the receiver, looke at the Elements onely: Doe not thinke then that the carnall part can meddle with the ſpirituall, nor the ſpirituall with the carnal (as it is ſo,) but the outward man, ſees, touches, taſts and digeſts the outward: the ſpirituall beholds, taſtes and enjoyes the ſpirituall, each muſt keepe his owne bounds. If I would diſcerne an outward thing in the Sacrament, I muſt uſe my ſence, my touch, my taſt: and if theſe convince it to bee carnall, ſo it is: Againe, if I would diſcerne a ſpirituall thing there, I muſt conſult with my inward man and the inner ſence of faith, and thereby I muſt pronounce an inner thing to be preſent: If I want eyes and ſence, I can perceive no outward thing. If I want faith in my ſoule, I can perceive no ſpirituall thing: each thing or object muſt bee perceived by the proper inſtrument belonging to it. *Vſe 2.*

To the end I may perceive there bee true Materialls in the Sacrament, and not onely bare accidents without a ſubſtance, the

the outward sense is triall sufficient: sight, touch, and taste, will not easily erre about their owne objects, as our Saviour tells his Disciples, Looke upon and handle me, for a spirit hath no object of Touch, flesh, blood, and bones, as ye see me have. Luke 24.39. Againe, if the question be of a spirituall being or body, and blood of Christ: let sense and teeth goe, there faith and the Spirit of Christ must convince it, if that feele the beames, warmth, and see the light and tast the influence issuing therefrom: then certainly they are there; for the Spirit cannot bee deceived about her owne object. Onely this I adde. Neither of these can be severed from other: for by the externall, the Lord hath appointed to convey the spirituall, and not without them; and in that relation of each to other, even the meanest ought to be honoured; and the outward sense ought to bee so busied about the objects of sence, as thereby to helpe, succour, and strengthen the weakenesse of faith in the object, that is, spirituall. More of this in the Act of Receiving.

Vse 3. Thirdly therefore, this Doctrine of Sacramentall Vnion confutes this Dotage of Popish Transubstantiation. The Papists, not content with the vnion we speake off, cast oyle into the flame, and maintaine a conversion, and confusion of Christ and the Elements by a corporall presence and realnesse. And, as one once demanded by *Bonner*, whether Christ was not blood and bone in the Sacrament: made him a merry answere (let me so disgrace Popery, that yet I may speake with reverence) yes my Lord, I thinke not so only, but that there he is boots and spurs and all. Meaning, that such is Popish excesse and ridiculousnesse in this, that it deserves to be esteemed in the Church as a laughing stocke. And sure it is, (as themselves also say) they receive not from God a Sacrament of Vnion, but offer up to him a sacrifice of their owne for propitiation) I say the Papists by this foppery, under colour of magnifying the Sacrament doe quite destroy it. Marke then what I sayd before: Vnion still must be conceived according to her kind, not corporall, but mysticall and by ordinance. As then its a truth, except the Elements and the Lord Iesus were one, no bad receiver could be guilty of eating his owne condemnation: so yet, if this vnion be conceived as transubstantiall, it is impossible it should

should be Sacramentall. For Sacramentall union still is symbolicall, which its impossible to conceive in things changed into a naturall sameneſſe and substance. As wee know, in common speech we say, No like thing is the same, because a like thing is like to another. Identity then in Christ and the Elements disanulls Sacramentall union, and therefore the Sacrament it selfe.

This error of theirs as it came from the forge of carnall reason first, and the savor of the kitchin, so it received varnish from the erroneous conceiving of Scriptures and Fathers expressing Sacramentall union. As, when our Saviour saith, *This is my body*, and *Paul, The bread we breake, is it not the communion of the body of Christ?* from which and like places they presently cry out, Loe yee: the bread is his body. So when the Fathers (especially those who were the greatest orators) doe hyperbolize in the praise of the Sacrament, calling it the bread of life, and an ineffable union, and that after consecration, the bread by the omnipotency of the Word is made flesh, &c. they abuse the scope of the Fathers (which to themselves was good) because although they meant no other but to magnifie Sacramentall union, yet the excesse of their speech occasions the errour of corporall union to prevaile. Let us loath their Idolatry and superstition. How popish errour grew.

Fourthly, it should teach Gods people, never to cease magnifying the love of God, who hath refused no course, neglected no meane, which possibly might make for the communicating of himselfe to lost man both in union & fellowship; and seeing his word through our infidelity could not sufficiently satisfie your scrupulous and doubtfull mindes touching the realneſſe of his faithfull meaning towards us; hath not onely stooped to be in our flesh as a man, but to tye himselfe to base creatures, that so he might familiarize with our soules more nearely, and make us one with himselfe: so that the meate & drink we receive, is not made our substance of flesh more really than the Lord Iesus is made the substance of our spirituall nourishment: Oh! I say, how should his love (shewed upon so hard conditions) not onely ravish us, but also prevaile with us for those ends which it serves for? how should our soules study for union with him, influence from him, to become like him? How should wee strive to attaine the perfection of that happinesse which *Adam* lost? & re- *Vse. 4.*

cover it in a farre fuller and nearer union with Christ, and by him, with the Lord? Oh! this is the scope which all unions (and especially this Sacramentall) have to unriver us from base unions and fellowships with things below, that so we might settle our hearts upon him, whom to know and beleeve to be our God reconciled, is happinesse: and to be united to his natures, in one mysticall being of holinesse, is above all earthly fading comforts! Oh! hath the Lord joyned himselfe to the creatures, that we not resting in them, might by them be carryed to him in whom true rest and peace is to be had? How should we despise to be one with money, with pleasure, with mans acceptance, with other carnall objects, and say, since I came to see the excellent union of the soule with God in Christ, I see nothing below but seemes base to me, and such as I am loth to unite and give over my selfe to it to be servant to it, to be possessed by it, or to possesse it: I will use all other things, and enjoy the Lord. None of his good things, can be made mine without union: therefore as I seeke them and the increase of them in the Sacrament, so I will especially seeke union, and make much of the Sacrament for the purchasing of it.

Vse 5. Fifthly and especially, how doth this point presse the necessity of faith upon us, in the use of that Sacrament? Onely faith is able to discerne the Lords body in this Sacramentall union: and (as by the former point to make us partakers of the divine nature) so by this, to strengthen the soule in the increase of communion, by the Sacrament. Let it be double exhortation then to all beleevers, both to discerne & to apply the Lord Iesus sacramentall.

1. To discerne it. For the first, Turne wee all our cavilling and carnall reasoning (which is endlesse (for carnality comprehends not mysteries) into a quietnesse and stillnesse of beleeving: forsake the swift rolling torrent of never satisfied sence, and embrace the softly and still streame of *Siloam*, cut all knots in two by the ordinance, & thereby determine all endlesse reasonings of Popish curiosity: spend that time in admiring this mystery, and in longing to be partaker of that which is by it resembled, I meane union of thy soule with Christ. If this be so mysticall, how excellent is that to enjoy by faith? Oh! Till union be made, nothing is thine. Behold not with a carnall eye, say not with those Iohn 6.52. Iewes, how will he give us his flesh? will he kill himselfe? If

reason

reason may prevaile, the Sacrament (setting aside a little blinde devotion) will discover no more Christ to the soule, than bread and wine in a Cellar: Its the power of God uniting Christ, regeneration and nourishment to the soule, not a few qualities of Christ, but whole Christ to the whole man: And the Sacraments obey him herein: representing whatsoever he hath united to them: No divell, no instrument of his, no Pope can sever these two each from other: The Sacrament they may quite destroy, but this union they cannot take from the Sacrament, The spirit of the ordinance it is, which makes it abide so irrepealable. Do not then sever those things by unbeleefe which the Ordinance hath put so close together: wander not, descant not, goe not into heaven, nor downe to hell with a papist to consult and aske, How should this be? But know, the word is neare thee, in thy care, yea hand, eye, taste; the vertue of the ordinance makes whole Christ as neare the Elements, as the quality of clensing & feeding are neare them. Destroy the one & destroy the other: If the one be naturall, the other is spirituall, and from an higher union: if it be against sense to divide the one, its sacriledge to sever the other. True it is, the things thus united are farre distant in place; but yet the power of the eternall ordinance can easily unite them. And shall not the gift of faith unite the soule to the Lord Iesus by these Elements as well as the ordinance for ever unites the Lord Iesus and the Elements? Beware then least we sever what God hath united! It is not the farrenesse off of a thing in place which can hinder union; The Lord Iesus his body in the grave lost not union with the divinity by the distance of the soule in paradise: because the relation was indissoluble: the vertue of Christ crucified is united to the soule, if it beleeve, although his body keepe his place in heaven. Faith in this kind is not unlike to the hand of the Marriner in sounding the depth of the sea. His hand cannot touch or fadome it; but by vertue of the line and plummet which he lets downe and holds in his hand, he feeles the bottome, and gages the depth, be it never so remote. So the hand of faith holding the cord and plummet of the word and promise, feeles a bottome of Truth and unites it selfe to Christ. For the second, from this discerning power goe to the applying; get this grace of faith to unite Christ Sacramentall unto thy soule: Say thus, Are water, bread

Rom. 10. 15. 16.

2. To apply it.

bread, wine, inseparable from Christ? why so? Doth God care
1 Cor. 9. 9. for oxen (as *Paul* saith) or careth he to be one with bread and
wine? Are these the subjects of his delight, poore, base, corrup-
1 Cor. 6. 19 tible Elements? No no, those lively Temples of our soules, and
Heb. 12. 23. spirits of just beleeving ones, are the places of his delight: Oh!
then say so, Lord, this union serves for a better, that thou and my
soule be one by the convey of the Sacrament, that I might eate,
Psal. 24. 7. drinke, enjoy thee! Oh lift up thy head my dore, be thou lifted
up in me oh eternall gate of my soule, that the King of glory
may come in! Let faith unbolt & set you wide open, that Christ
may enter and take you up for his habitation, & be your head as
the husband is the wives to procure her all good, as a Prince in
his government, as a Master in his family, nay as the soule is in
Ioh. 17. 26. the body, *Ioh. 17. ult.* to act, rule, frame, purge them; to encrease
the power of faith in adoption, reconciliation: to enlarge the gra-
ces of his spirit, love, meekenesse, patience, thankfulnesse: to fill
the conscience with joy, hope, peace: to cause these to flow out
of the belly of the soule, as waters of life, unto eternall life: yea,
not onely better hearers, worshippers of God: but more wise to
rule, more faithfull to obey, righteous in buying, selling; exem-
plary in our Christian practise, harmles, upright, sober; to purge
out of our wrath, uncharitablenes, unmercifulnes, unprofitablenes,
that the Lord Iesus Sacrament all, in the spirit of him, may become
more lively, powerfull and fruitfull in us. Oh! pray, and give the
Lord no rest till he have bred faith in thee to these ends.

Vse 6. And to conclude, if the poore creatures thus hold their union
with Christ, and thou by unbeleefe remainest destitute of him,
know, these dumbe Elements shall one day rise up in judgment
against thee & condemne thee: for they have kept their union
wch is but subordinate and serving to a better end. But thou hast
rejected thy union spirituall with Christ, in the increase of his
graces. Oh wretch! In naturall things and in vicious things, thou
art ripe and quicke enough to apprehend, yea more than thou
oughtest: No sooner doth the name of that wch thou takest plea-
sure in, as the Taverne or Alehouse in which thou hast often dis-
guised thy selfe, come to mind: no sooner the name of thy Farme
which affords thee such a Rent & Revenue, offer it selfe to thee:
no sooner doth the name of the harlot whom thou hast consorte-
ted with; the glasse in which thou canst reflect thy owne face

upon

upon thine eyes, stand before thee; but instantly thou feelest an union with those lusts which those names and notions present to thee: thy spirit savors drunkennesse, covetousnesse, uncleannesse, and pride. Onely the Sacraments are offred to thine eye by the Lord, in which Christ is nominated, may actually exhibited, and united: and here the union is so strange a thing from thee, that any other base object will sooner offer it selfe alone, without any other occasion, than the least apprehension of Sacramentall Christ come into thy thoughts or affections, either to beleeve in, love, joy in, or much lesse to be knit unto, and made one with: that all his excellency and grace might be thine, & that fatnesse and sweetnesse of his might be conveyed by such into thy soule. How shalt thou be able to endure this insolency & estrangement of spirit from the Lord Iesus? Iustly may a curse light upon thee, which *Paul* pronounceth upon all such as love not the Lord Iesus. Thus much for the forme of a Sacrament be also spoken.

1 Cor. 16. 22.

The 4. is the end twofold, primary or secondary.

I proceede to the last generall in the definition, which is the end of a Sacrament. And that is double, either concerning us from God, or God from us. Both (as I noted) are the scope of a Sacrament. The reason whereof is, because the Sacrament intends full as much, and neither more not lesse, than the covenant doth: (I meane the covenant of grace.) But the covenant of grace is reciprocall: That God be our God, and we be his people, that God be our God all-sufficient and we walke uprightly before him. I doe not meane by reciprocalnesse, any equality in working: as if our obeying, or uprightnesse could worke God to be ours, as his being ours, workes us to be upright: But that indifferently the one as well as the other part and condition is interchangably requisite on our parts, as well as the Lords. As then the seale of the covenant assures the one, so must it the other; it must secure the Lord of our upright walking, as well as us, of his being our God: both must needs goe together. Yet I meane not that the Sacraments doe equally seale up both: for Gods sealing grace to us is strong, our sealing backe to him of duty, is weake: the Sacrament is the Lords, and therefore principally aymes at our good: yet I say God lookes for it that the same messenger of his unchangable love to us revived at the Sacrament, should carry backe

Both essentiall: Gen. 17. 1.

to him our revived covenant of upright walking. The Lord soeuer to his oath and seale for our security, that hee lookes we also come to the oath of Covenant with him: hee will not be tyed, and wee be loose. First then of the former of these two ends, God and concerning us.

What God covenanteth.

Touching which, let us conceive what God covenanteth, and so we shall see what the Sacraments doe assure. Touching this point, of the offer and Covenant of God, I having elsewhere largely spoken, therefore I doe here referre my reader to those discourse, to spare a labour. Onely thus much in a word, when [illegible] and lost his integrity by disanulling the covenant of creation, the Lord that in his counsell, what he would doe with all his posterity: if hee had quite destroyed them all, it had been but just: In this demurre, grace cast the skale, and brought him (out of his meere good pleasure) to purpose to renewe a Covenant out of their ruins. And as hee meant this without his calling, so he thought it meete, to expresse so much to some, and by inclosing some and excluding others, but here first and principall offer of grace (in respect of any thing in man) to covenant with him to be his God, and to become peculiar and favorable unto him, as if hee never had been offended. This covenant he establishes with us in the Blood of his Sonnes satisfaction: requiring of us, to believe that thereby his Majesty is reconciled with us, and that therefore we be reconciled to him: This he urges us to believe naturally, upon his bare word and covenant, and that we seeke no starting holes, but see to our seale, that he meanes no lesse than his words import, for his Sonnes sake, that he will be our God and forgive us. Now there is weight in the promise alone, sufficient to overpeize our infidelity: But such is the baseness of spirit in us, being disabled by our fall, that neither can our feebleness reach it, or remember and represent it to us in due sort: and much lesse our guilty, slavish and treacherous hearts (which muse as they use, and thinke God like themselves, to hate them whom they have hurt) can believe it.

Practise. Catech. Part 2. Artic. 3.

Heere the Lord nee content with the bare offer and Covenant of grace in Christ: rather than he would leave any (who

is

(not wilfully an enemy and lasting reconciliation) unconvinced of his antagonists free of meaning to doe as he speakes, considereth so low, as to stoope to our weake, forgetfull and base hearts: and therefore comes (as the neighbour to the Rich man speakes, cap. 6, 17. 18.) to joyne an oath to his Covenant; That by two things in which it was impossible for God to lye, we might have strong consolation in our taking refuge, upon pursuit of our conscience, Satan, or any enemies. Now what is the oath of God in the Ghospell? Surely no other save his seales, that is, his Sacraments (which I take to bee no small cause why the Fathers devised the Name of a Sacrament, that is, an oath.) This oath or seale (call it as you will) must be that uttermost security which the Lord can or will reach us forth in his Gospell, to take away our distrust and slavery; That as among men in the greatest Controversies, an oath is beyond all expectation able to decide the doubt: so in this matter of Gods open and hearty meaning in his covenant, (if the foule question it) he desires that his oath might put an end to our unbeleefe. The Lord (to speake with reverence) taking a kinde of corporall oath in the Sacrament: I take these Sacramentall Elements united to the Crucified flesh of my Sonne to witnesse: that as surely as nothing can sever from the one, a cleansing, feeding, cherishing quality to the bodyes of the creatures to whom my word hath so appointed them; so, nothing shall separate the quickning, comforting, and refreshing quality of my Sonnes satisfaction, (that is, my love and grace) from the soules of them, whom I have ordained it unto; I sweare and vow, my Sonne is theirs, as truely as the bread they eate, and the wine they drinke.

What the Sacraments doe assure.

Heb. 6, 17, 18.

Let us then collect out of this that hath beene sayd, a threefold end of Sacraments; 1. To be Glasses. 2. Memorialls, 3. Pledges and that of best assurance (if oath & seale be sufficient) of the true meaning of God to the Soule in bidding it be reconciled.

The last of these three is the cheefe, yet there is use of the former two. Of which seeing partly I have spoken, and partly shall speake, therefore here the cheefe. Touching the first, then; that Sacraments are as Glasses to the Soule; I speake before

Three ends of them.

3. To bee glasses.

fore in that point of the matter of Sacraments: noting that the Lord chuseth things of most ordinary familiarnesse, to helpe the feeblenesse and carnality of our minde. And in the like respect the Lord hath given them to this end, that they might be looking glasses: that as in them each part of the face may bee clearely discerned; so in this mirror of the Sacrament (for that of *Paul* is as proper to the Sacrament as to the promise, 2 *Cor.* 3. vlt. that with open face we behold the Lord) we may fullyer discerne the very letters of the covenant, which before seemed dim. Spectacles (we see) are of use to cause a weake eye to see clearely, by multiplying and inlarging the character or object. And the perspective glasse will so extend the object a farre off, that a man may perceive (a two or three miles distant) a little cottage under a darke wood side with all the proportion of it, not a doore, wall, or window of it excepted. Even so is it heere. The Sacraments are glasses, yea perspectives, which discover to the dim eye of the soule all that fulnesse of Christ, which the only promise could set forth in its as a picture at large, shewing the soule all the dimensions of mercy of Christ, his length, depth, height and breadth, which is (as *Paul* calls it) the fulnesse of God. That as the Prophet speakes of the writing which should be written in great letters, that he that runnes might read it: so heere. For the 2. Memorialls of Christ, I shall more fully handle afterward, when I shew the duty of the Communicants behaviour in the act of receiving. Heere this may be sufficient, to signifie, that as Monuments, Marble Pillars with engraven characters, serve to bring to the memory, the lively impression of things fallen out or done time out of minde; so the Sacraments serve to be memorials to our forgetfull mindes, to make lively and fresh the memory and impression of the Lord Jesus crucified, together with the power of his death and satisfaction; So that no injury of time, weakenesse of memory, or craft of Sathan, might ever bee able to weare out the print of such a divine gift and favour, as much worth as the salvation of mankind. See at large in the place quoted.

2 Cor. 3. vlt.

2. Memorialls. Habak. 2. 2.

3. Pledges or seales.

But thirdly, and chiefely, I adde, for pledges and seales of security to the soule doubtfull about the meaning of the Covenant. The other two make way in the minde for this: but this

this is the last and finall end of Sacraments in Gods ordination. To adde a word or two to that I have said of it; the Lord by his Seales seekes the uttermost securitie of the staggering soule, in his true and faithfull meaning to save and sustaine it here, during the kingdome of grace. These Seales he appoints frequently to be offered and received, that as the weake soule finds her selfe to stand in need, so thee drinking at these brookes, might lift up her head. To make my meaning more plaine: we see among men for sundry causes, it is meet one secure the other of his faithfulnesse. If men be suspected for restoring what they borrow: wee see they are faine to lay in a pledge with the lender to secure him of his owne. When *Abraham* sent his servant upon a weightie errand far off, he caused his servant to put his hand under his thigh, and bound him with oath to deale behind his backe, as if he were in his presence: So God doe and more, if thou faile of ought which lies upon thy trust and fidelity. Even so doth the Lord abase himself to us in Sacraments, seemes to yeeld to our infidelity, as if it were excusable, and to make himselfe obnoxious to us, who is free and bound to none: hee is content to cleere his fidelity by laying a pledge in our lap, and by securing us of his faithfulnes by oath, the end of all strife. Nay, to speak more fully, the Lord in the assuring of the bargain of his grace, doth much like to an honest man willing to sell his inheritance. Finding out such an honest chapman as gives him content, hee offers him the Land upon a price, declares the goodnesse of it, tells him its richly worth his money. Having thus presented the object to the free choise of the Chapman: Lo, the Buyer mooved by the sincerity of the Seller, and the goodnesse of the penny-worth, consents to his price, and contracts with him for the Land. They both are firmely agreed, neither suspecting other, their words seeme as deeds each to other. But in the upshot the Buyer considers, while the Seller and I live, and there shall be no question betweene us, all is well: but if the Seller die, and leave me no security for my owne, what availes it me to pay my money? Who knowes what may befall, besides either of our intentions in so bad a world as this? Hereupon these ingenuous dealers treate further, and the Seller taking great

Illustration.

Gen. 24. 24, 2, 3

great content in the buyer, tells him, I see you are willing to deale with me, to beleeve my honest contract, and I finde few so true in paying for their purchase as I see you are: your money I have received, and therefore you shall weet for I will not be more backward in security, than you are in paiment: Goe to the learnedst counsell you can meet with, get him to draw the Covenants as sure and strong as can be, and looke whatsoever shall be demanded, I will make good, and I will seeale the land upon you as strongly as Law can devise to set the it.

In like sort deales the Lord with a beleeving soule: I see thou hast a good desire deale with me for my grace and pardon in Christ; thou hast received my report, beleeved my promise, for the substance of faith which thou perceivest to be in thee: howbeit I see many doubts rise up in thy minde to unsettle thee, I see thy sorrowfull sighs, thy heart wavering for time to come; I am absent from thine eye, and Satan buzzeth fears into thee of my unfaithfulness: I have therefore resolved to assure thee (to the uttermost) of my simplicitie, and have added to my Covenant a further ratification of my Sacraments. There give thee a pledge, to each a seale, I chuse the Symbols of the flesh, water, and blood, of my crucified Sonne, the very instruments by which he wrought satisfaction for thee; as verily as this Sacrament offers thee these united Elements, which be as a marke and print of the very nailes and wounds that pierced and slew him, and wrought my angry soule to be appeased: so verily, doe I in particular tender them to thee, and make them thine, so that if thou be frustrate, I am content to cease to be faithfull, and shall become a lier: Behold therefore in my Sacrament, all my Sonne, and the utmost security which I am able (externally) to give thee, and to make him thine as surely as my Gospell can make him. Thus, I say, doth the Lord, and joyne the Spirit of his Sonne, (called his sealing Spirit) to the Spirit of promise before given: That the one with the other, the seale with the Covenant, might be above the Covenant alone, & so leave the poore soule in peace and securitie, as concerning his faithfull Covenant to save and sustaine the soule in all her feare and doubtfulnesse, and to take refuge with strong consolation.

And

And let the use hereof in Gods feare be as weightie with us as the point it selfe is. First, to teach us to mourne, to consider how lamentably this end of Sacraments (on Gods part) is unknowne, unsought, despised in the Church of Christ after threescore yeares restoring of the Gospell, and upward; and all by the sinne of wofull and wicked men, who have by their sloth deprived Gods people of so great a benefit, as the Ministry and use of Sacraments. Where is there one congregation of many to whom this mystery of Christ Sacramentall is revealed in the kinde? How hidden and darke is this Doctrine to the most? And where it hath founded, how strange is the sound thereof, even as of many words I may say the one halfe of Christ in his efficacie and power, either by Covenant or Seale, is kept from the body of people by the carelessenesse of Teachers. *Vse* 1.

Secondly, to exhort all that care to receive the Sacrament to any purpose, not to rest themselves satisfied in knowing what I have spoken; till they know the truth as it is in Iesus Sacramentall: till they finde and feele Gods end of Sacraments to be fulfilled in and to their owne soules in the sealing and assuring power thereof. Oh! Didst thou know the gift of God in a Sacrament, how the Lord hath bung it to his Covenant, as a seale of uttermost assurance of Christ thy peace and welfare, how wouldest thou both addresse thy selfe to it, and set thy seale of faith to it? As concurring with Gods end, and receiving full securitie to thy doubtfull soule of God being thy God, reconciled, and all sufficient? Oh! looke to it as thy life! Shall an oath among men decide all, and shall God take pledges, sweare, seale up his Covenant with his owne hand; and shalt thou dare to remaine (notwithstanding) as at as dead a point as if he had never wet his finger to give thee contentment? Oh! how shalt thou endure that wrath of his, which shall burne forth against all that give him the lie, holding their owne against him and his Oath, and receiving his Word as a vaine thing? Doubtlesse if his wrath shall smoke against that soule which having heard his Law and Terrors, shall crie peace to it selfe, and say, none of these plagues shall befall me: What wrath shall breake forth against him that hearing the Lords Oath, *Vse* 2. Eph. 4, 21. John 4, 10. Heb. 6, 14, 15. 16. 1 Ioh. 5, 10. Deut. 29, 19.

Oath, and beholding his hand and seale to his Covenant, shall treade it under feete, and adde drunkennesse to thirst by unbeleefe, in stead of adding assurance to faith, a seale to a Covenant. Let us teach our selves by the practise of men. If a man having received the uttermost witnesse and security which the Law of the Land can give him, applies it in speciall to the securing of his heart, and rests in full perswasion that his money is not lost, his purchase is good, what shalt thou doe towards the Lords security? For tell me I pray thee, wherein rests the securitie of a Purchaser? Is it not in the spirit of the Law of the Land? Doth he not tell himselfe, This is thine, the strength of the law of the Land is thine, thou art on sure ground, the Law must be no Law, ere the right be no right. Sleepe therefore securely, enjoy thine owne, feare nothing: Such a Law there is, by vertue of which, (the generall equity and provision of the Land, and the securitie of every men) thou maiest buy and sell upon it, that thine is thine owne.

Gods security best.

And is not there a greater and stronger spirit to secure thee in the matter of thy salvation, offered in the Sacrament? Is there not here the Spirit and seale of the Lord Iesus to secure thee? Will not this Spirit deliver thee into as firme a Tenor and Possession of Christ thy pardon and life, as the other of a peece of land? Shall a clod of a field, and the ringle of a doore, the seazin and delivery of a house and land thereby, leave thee better satisfied for the temporall right, than the Spirit of the Death and Resurrection of the Lord Iesus, for thy spirituall? Looke to thy selfe and beware. Weakenesse of unbeleefe the Lord will pardon: But if thou despise his mercifull releefs of this weakenesse, and turne it to wilfulnesse, beware least thy wilfull falling proove not a falling sickenesse, and thy weakenesse become not such a disease in thee, as the Lord will have no regard to cure thee of, but leave thee to thy contempt, to thine heart of infidelity, that cannot beleeve. Rather be exhorted to seeke the Lord in his gracious way of assurance, bewaile thy impotencie, and say, Oh! Lord, except thou adde thy Spirit to thy Seale, as well as thy Seale to the Covenant; my cursed spirit is as prone to breake all bands in sunder as any mans. With thee Lord weake meanes of beleeving, shall be strong,

ſtrong, without thee the ſtrongeſt are weake; how much more then canſt thou made the ſtrongeſt to become ſtrong? I deny my ſelfe, I ſet my boate upon thy ſtreame to be carried by thee; Lord ſanctifie thy Sacraments to become unto my ſoule the utmoſt aſſurances of thy Grace, and carry me ſo into this aſſurance, as that being rid of my feares, I may ever bleſſe thee for the fruit of thy Sacraments. Thus much for the firſt end.

Touching the ſecond (to adde a little to that I ſaid formerly) I call this an occaſionall or ſubordinate end of the Sacrament: viz. That we might renew our Covenant with God. Wonder not that the ends of the ſame Ordinance differ in weight; for as in Sacramentall graces, faith and love, we ſay all are eſſential to a good receiver; yet not equally neceſſary to the act of receiving: ſo here, both theſe ends are intended more or leſſe, although Gods ſealing of Covenant to us, be chiefe. Briefely then; the Lord expects that the ſoule being made partaker of his Chriſt, in the feaſt of the hills, as *Eſay* 25. I meane with the fat things and refined wines of his Supper; and feeling his love ſealed to her there, in reconciliation, and renewed holineſſe, do occaſion her ſelfe thereby, even while the benefit is freſh, to revive her love, & reaſſure the Lord of her fuller purpoſe of heart to cleave to him. And how? Surely in better living by faith, better affections, zeale, fruitfulneſſe, courage; better mortification of luſts and deniall of ſelf; better and cloſer watching of the heart, and walking with him in uprightnes, as our God alſufficient? For why? If there be mercy with him that he may be feared, much more is there renewed mercy with him that he may be doubly and renewedly feared? And how can we (without hypocriſie) long for the Sacrament ere it come, upon pretence, that our ſpirituall darke, dead hearts will be revived, and our appallings in grace, cured, and new ſtrength added; and yet having our turne ſerved, leave God to himſelf, to go ſeek the fruit of our being ſatisfied, with the pleaſures, apples, and flagons of his Houſe? How doe many complaine between whiles of their damping, coldnes, and deſertion? what ſhould then ſuch do, but with that holy *Iabez* or *Othniel* vow & profeſſe to the Lord, that if he wil make the Sacrament a day of feaſting & joy, & ſend us from him we raiſed up; then wil we be the Lords, & not ſuffer his oath & Sacrament

Secondary end.

The ſecure God of our Covenant.

Eſay 25,12.

Act. 11. 23.

Pſal. 130. 4.

1 Chron. 4, 9. Iudg. 1, 8.

of

of sealing, to passe away from us, without a restipulation, and reciprocation of double affection, duty and thankes. But returne him the strength of his cost, in his owne service.

Vse 1. The use hereof is, first, to tax the most for their extreame base requitall of God for the grace they pretend to reape, at, and by the Sacrament. Surely, either they deceive them selves with a shaddow for substance, or they faile God marvellously in this end of his. Either they make no vowes at the Sacrament, or breake them as fast. Oh! the formalitie of most Professers in their receiving! As appeares by this, that in stead of making this Ordinance, an hint and opportunitie to provoke themselves to a closer and narrower survey of their hearts and wayes: Lo, they turne this grace into commons, and into a bare frequency of oft, and monethly receiving (which I doe not dislike in it selfe) but alas! grow to an habited falling-sicknesse and numbe Palsie of practise, and walking uprightly: no sooner hath the raine fallen upon their rockie and stony spirits, but the next puffe of wind hath dried it up: and so they live in a most mortall and wofull contempt of the end of Sacraments; whereas they are ordained for the speciall advancing of the soule to God, and the furthering of the bent, and streame of the conversation to him: Lo, they are never more dead hearted, dull, secure, saples, than after their Receivings. Oh wofull! Surely beware least ye be of that sort of whom *Iob* speakes, That they shall never enjoy the flouds of honey and butter: never come to that welfare and encrease of God which he bestowes upon his carefull servants, who keepe touch with him, and come to him, as well for Gods glory as their owne good. Except thou keepe these things close together which God hath united: his Seale to thee for comfort, and thy oath and vow to him for better service, thy Sacraments are like to prove thy bane than thy gaine.

Iob 20, 17.

Vse. 2. Secondly, let it be speciall exhortation to all Gods people to unite both these ends in one, as they desire comfort frō either. Let no Sacrament passe thee (by thy good will) but the sad remembrance of thy dead, barren, and formall Religion may so sting thee, that with all thy might and endeavour thou strive to obtaine of the Lord a more lively, resolved and bent heart

heart to returne to thy Chriſtian courſe with cloſenesſe, and keeping of Covenant. Borrow from the preſent experience of mercy in the Sacrament, an hearty purpoſe to ſhake off the uſuall enchantments of Satan, and the errour of the wicked, which have pluckt thee from thy ſtedfaſtneſſe formerly: beſeech the Lord to ratifie thy covenant which thou haſt ſo oft broken; and pray him, that by this (if by any occaſion) thine heart may be pull'd up to *Davids* practiſe, who finding himſelfe in a ſad time, delivered from the anguiſh of his ſpirit, reſolved to pay his vowes for it, in the mids of Gods Houſe, and ſaid, *What ſhall I give to the Lord?* If he could take up the Cup of ſalvation and praiſe the Lord; how much more ſhouldeſt thou take the Cup of ſalvation which the Lord purpoſely puts into thine hand? Yea, thou ſhould ſay, *Oh Lord my portion, I have determined to keepe thy Law? Yea, and I have ſworne, and (by thy ſtrength) I will keepe my oath, even to obey thy Commandements.* Surely if men can breake into ſo many vowes and promiſes by occaſion of a ſickneſſe, or affright, that if God ſet them at large, they will ſo, and ſo requite him (which yet proove broken vowes for the moſt part) then what vowes ſhould received, ſealed mercies produce from us (except we be baſe hirelings and hypocrites) where the Lord himſelfe is before hand with us, in the grace of the Sacrament? yea, while the ſmoke yet goeth up, how ſhould wee aſcend in it as (*Manoas* Angell) to heaven? Surely thoſe Papiſts who abuſe Gods Sacraments to curſed ends, as to combine themſelves in helliſh plots and cruelties, and to adjure each other to ſecrecie (which is as farre from the end of a Sacrament, as if one borrowing his neighbours horſe to fetch his rent, ſhould abuſe him to take a purſe) yet even their wickedneſſe ſhall not be much worſe than theirs, who vow better obedience, and take the Sacrament upon it, and ſhall yet forfeit ſo ſolemne a band, and returne to their vomit. But for this laſt branch, and for this Chapter, thus much.

2 Pet. 3. ult.

Pſal. 116. 12.

Pſal. 119, 57.

Iudg. 13. 20.

CHAP.

Chap. IIII.

Of Sacramentall Acts, and the use thereof: and of the celebration and sollemnitie of the Sacraments.

Why Acts requisite?

HAving spoken enough of a Sacrament as touching the constitution thereof; it remaines that wee finish the Description by adding somewat touching the actuall celebration of Sacraments. For it is impossible that the excellencie of their nature, of which we have treated, should reach to us without a communication and imparting them to us. The Lord himselfe who ordained Sacraments, is the holder out of them also to the soule. Now seeing the Sacraments containe, partly things spirituall, partly carnall: the former whereof are to be carried and conveyed by the mediation of the latter: it followeth that the externall Elements must be conveyed, by externall and sensible agents, to sensible objects, by sensible Rites and administrations. The Lord himselfe the Agent, is a Spirit, and treateth not with us immediately, either by word or presence. Needs must he therefore set forth a deputed Instrument to be for him, and that is his Minister. Againe, the soules of the faithfull are invisible, therefore cannot immediately be touched; therefore their bodily and personall presence is required; that so the conveyer, and they to whom the things are conveyed, may meete and consent together. And, as formerly I said, that the things offered by God to the Church are spirituall, under outward Elements; so the offering thereof to the Communicants is spirituall, and by the Spirit of Christ; yet this spirituall offering is made by outward Acts and Administrations, which I call holy Rites, appointed by God himselfe, and passing betweene the Minister and people, that so the gifts also offered, may therein passe and be conveyed. First then a little of the Persons, and then of the Acts, requisite to celebration of Sacraments, that the Lord and the soule may meete each other.

The

The Perſons are two (we ſee) the Miniſter and people. The Miniſter then is ſuch a ſacred perſon as is lawfully from God by men, appointed as a Sequeſter betweene God and the Congregation: ſerving to this end to be betweene God and the people, for the conveying mutually of good things betweene each other, and by name, the good things of Chriſt ſacramentall. In whom we muſt conſider both his calling, and perſon he ſuſtaines. Touching his calling, he ought to be a man truely ſeparated from men, and this life, to God and holy uſe: hee muſt be called by God, as was *Aaron*, and lawfully warranted by men, as the voices of God to the Congregation, that he is meet for ſuch uſe. Hee muſt be of competent underſtanding, and ſkill in all the Myſteries of Chriſt and godlineſſe. He muſt be of competent gifts to teach, utter and expreſſe the ſame to the people: For how ſhall hee exhibite thoſe Seales as from God, which he neither underſtands in the ground thereof, to wit, the Covenant of grace, nor yet the Doctrine and Nature of the Seales hee offers? How fearefull a derogation is it to the Sacrament, (in which all things ſhould be Symbolicall) when he that is in Gods ſtead to the people, ſhall neither know the nature of the Covenant, to be able to preach it, nor of a Seale, either to teach or deliver it? What a confuſion is it for the Miniſter ſo unqualified to occupie the roome of God himſelfe? As if the Lord ſealed a Covenant to his people, and a Seale which he knew not the meaning of. The like I may ſay of the life of the Miniſter. Seeing the Lord is holy, and offers holy things, and ſuch an high Prieſt, it behooves us to have as is holy, blameleſſe, and ſeparate from ſinners: How neceſſary is it that the Miniſter be alſo in this ſymbolicall? That by the grace of his perſon the Lord may ſeeme to draw his people to an holy carriage in the Sacrament, ſaying, *Be yee holy, who beare the veſſels of the Lord.* What a Trumpet of prophaneneſſe is it to the people, and a meane to abhorre the Sacrifices of the Lord, when even that ſacred perſon which offers the holy things of God, is himſelfe profane? What an opinion might it breed in the ignorant (ſeeing ſuch a ſight) that God is like themſelves in putting no difference betweene the holy and profane? But if our duty and worke be done any

1. Perſons which are two.
1 Miniſter.
In whom.
1 Calling.
Heb. 5. 4.
Ephe. 3, 2, 4.
1 Tim. 3, 2.
1 Tim. 3, 2.
Heb. 7, 25.
Eſay 52, 11.
Hag. 2, 12.
Pſal. 50, 21.

way, it skills not how? as if all were alike in Gods account.

2. Person. The second thing in the Minister thus duly called, is, the Person he sustaines. That is laid downe in the old and new Testament, clearely. In the old, when the Lord bounded *Moses* and *Aarons* office, he saith, that *Aaron* should be, or serve for all uses betweene God and the people in point of worship and spirituall respects. And *Paul*, 2 *Cor.* 5. 20. saith, *Wee are Embassadors for God, as if by us God and Christ besought you, &c.* Note then, there is a double relation in the Minister, as in all, so especially in Sacramentals: one wherby he conveyes to the people from God his gifts and graces, and Ordinances. Another, whereby he returnes from the people of God, praises, duties, and acknowledgements.

Exod. 29, 9. Exod 4, 16. 2 Cor 5, 20.

Vse 1. The use whereof to the Minister is, that he tremble to take upon him such a Person and service, except well and truely warranted thereto by calling from God and the Church, as one well qualified. *If the eye be darke, which should be the light of the body, how great is that darkenesse?* If to dishonor the Profession of God be so horrible, what is it (as *Hophni* and *Phineas* did) to make loathsome the very sacrifices themselves by a notorious debauchednesse of manners and life? Will not God loathe such agents for him, whose pure Angels are uncleane in his sight! Oh! ye profane Idols, Epicures, malicious and heretical, avant from the presence of this holy God of Sacraments: pollute not (for so ye do as far as in you lieth) the Sacramentalnesse and symbolicalnesse of the things of God by your unstableneſse. If Heathen Poets cry out against ye, and bid ye get ye a farre off; what shall the Lord doe, who will be sanctified in all that come neere him? Remember *Nadab* and *Abihu*!

Mat. 6. 23. 1 Sam. 2, 12. Iob 4, 18. Levit. 10, 3.

Question: But a Question is, what shall we doe in case of such an unavoyable Minister? Is not the Sacrament a nullity, so administred? and is it not a thing unlawfull so to communicate?

Answer. I answer, That it were a thing much to be desired for our greater joy and comfort, that hee who deales betwixt God and them in this kinde, were a man without blemish and offence, meet and apt: Howbeit if (all courses being used) its unavoydable, but we must fall upon others, I affirme, though the Ordinance be hereby much eclipsed in her beauty, (which the grace of the recei-

ver

ver ought to ſupply) yet it is not thereby diſannulled. The pollutions of Miniſtry and Baptiſme, diſannull not the Sacrament: The grace of our Lord Ieſus not being pinned to the ſleeve of an unworthy man: no more than a Sacraments conſecration reſts upon the preſent intention of the Prieſt (whoſe mind may then intend ſome other thing,) but the grace and truth of the ordayner.

If any object, the Miniſters perſon is as eſſentiall to the Sacrament, as either the ſignes or the words of inſtitution: now if they be wanting, the Sacrament is deſtroied; I anſwer, The inſtance holds not: For in theſe, as there is more immediateneſſe of being, (matter and forme being more eſſentiall than the inſtrument): So alſo, the error is generally curable; it being as eaſie to appoint true Elements, as well as counterfeit; and to utter the true words of inſtitution as well as falſe. But not ſo in the Miniſter. It being ſimply a thing impoſſible: So to order it in any Church, that all Miniſters ſhould be teaching and inoffenſive. And be it admitted, that ſuch error growes by the wilfull ſinne of ſuch as might avoid it, yet its unreaſonable (the body of the Church ſuffering rather ſuch an error with grieſe, than canſing it by their act) to caſt ſuch an aſperſion vpon the Sacrament, for the ſinne of ſuch men, as its not in our power to reforme. In ſuch a caſe wee are bound to behold ſuch a Miniſter as in the place of him whom the Church (if ſhee might) intendes to be qualified: and to looke up above him to God, to preſerve the honour and fruit of the Sacrament, pure and inviolable. If further it be objected; How can that which is uncleane, affoord cleaneneſſe to others? I anſwer. Its too great an aſcribing to any Miniſter to ſet him in Gods roome, or in Chriſts, to conveigh cleanneſſe to the ſoule; its the Lord (not a man) who walkes in the midds of his people, to cleanſe them: and our Saviour prayes, *Sanctifie them in thy truth, thy word is truth.* He ſaith not, Sanctifie them in the Miniſter. Rather I would allude thus, as a woodden pipe may affoord moſt pure water, running through it: ſo alſo the Lord can and may affoord to his people the pureneſſe of Chriſt, and good of the Sacrament, through a woodden, as a golden pipe. If laſtly it be demanded, But what if he cannot teach the

Objection.

Anſwer.

Ier. 31, 33. Iohn 17, 17.

Doctrine of the Covenant? Is it not then unlawfull for us to receive the Seales from him? I answer, It is not lawfull for him to offer them: But its not our duty to reject the Sacrament for his cause. Rather seeke instruction where it is to be had, and then come and receive: communicate not with his sinne, nor be led by the blind, least both fall into the ditch.

The acts of the Minister.

Now touching the Ministers acts in celebration; consider, that in them the Lord offers his Christ with all his good things to his Church. *The Lord Iesus baptised with the holy Ghost and with fire,* then when *Iohn* baptized with water, *Mat.* 3.11. And this he doth while the Minister cleaves to the words of institution as God hath prescribed. For when the Minister corrupts the forme, the Sacrament is corrupted; if he deface the words of instruction by any other of his owne, the Sacrament begins to be his, not the Lords. Addition to the words of institution defiles, but detraction from the words of institution destroyes the Sacrament.

Mat. 3, 11.

Vse.

Teaching the Minister to beware of any boldnesse in this kinde; least with the Papists hee spoile the Ordinance of a Sacrament. And as concerning the acts themselves, know this, that by them the Lord conveyes to his people, Iesus Christ, and all his benefits: Its he who by those acts doth impart the grace of the Sacrament, as the Ministers imparts the Elements. And those acts are, 1. To teach the people the true nature and use of the Sacraments. 2. To separate the Elements from common use, to divine. 3. To qualifie them by his sprinkling of the one, and breaking and powring out the other; which is the accommodation of them. 4. To sanctifie them by the Word and prayer, to become the channels and exhibiters of that which they resemble. 5. To apply them duly to the parties who are the due objects thereof, and that in speciall. 6. To pray for blessings upon the administration of them. 7. To be the mouth of the people to God, as he hath beene the deputed instrument of God to convey to the people his grace; even so, to returne the peoples unfeined thankes to him againe for his faithfulnesse. Now touching particulars, the next two Chapters will better declare them in each Sacrament. Here I onely speake generally of Sacramentall Agents.

They are,
1.
2.
3.
4.
5.
6.
7.

The

The uſe is, That the Miniſter loooke carefully to himſelf, not onely to the pureneſſe of his ſpirit, but even of his outward man alſo. Not to intermeddle with ſuch ſacred things with prophane mouth, hands, members; not to approach to the Lord with light, vaine, irreverend behaviour; but ſolemne, and holy, ſuch as well becomes the holineſſe of the things conveyed, and the pureneſſe of God whoſe deputie hee is. Much leſſe to adventure with a mouth defiled with oathes, rayling, contention, ribaldry, with hands defiled with uncleane covetous acts: with a body & members, guilty of incontinent, intemperate luſts, of drunkenneſſe, laſciviouſneſſe, ill companionſhip, or the like ſcandales, to approach the preſence of God and his people. Let holy outward acts be celebraced with ſutableneſſe of outward members. For certaine it is, as the honour is great which the Lord puts upon his Miniſters in this kinde, to ſeale the grace of his Covenant by his Sacrament to the people; ſo the ſacriledge of unholy and audacious dealers with theſe Ordinances, is doubly dangerous. If the people in their unworthy receivings be damnable, how much more the Miniſter, who defiles not himſelfe onely in corrupt receiving, but the Lord himſelfe (as farre as hee can) by profane adminiſtration? *Vſe.*

The ſecond perſon is the Congregation; who alſo are bound to anſwerable acts in accepting and embracing the offer of God in the Miniſter. Of which alſo in ſpeciall wee ſhall treate in the two next Chapters: there it ſhall be ſufficient to ſignifie, that as all acts Sacramentall are as eſſentiall to Sacraments, as the materials themſelves; ſo, the want of Sacramentall receiving, diſannuls the Sacrament, as well as the want of offering. So that the people alſo have their parts to act herein. Theirs are theſe legacies, to them they belong: They are therefore with all holy preparation of themſelves, and theirs, by prayer, to offer themſelves to the Lord in the Congregation, preſenting themſelves, ſoules, bodies, with ſuch comely, chaſte, reverend and holy thoughts, affections, and behavior, as may teſtifie them to be meete gueſts of ſuch actions; before, in, and after the actions, demeaning themſelves, ſo as they may ſanctifie the Lord thereby, and not Exod. 12. 4.

pollute his name, who draweth so neere them in these mysteries: yet this I adde, as in the former, that although such carriage is that which the Lord commands, and will severely be revenged of the contrary; yet, if through the sinne of man, and decay of Gods Order, such shall be admitted as doe contradict this rule; that we doe not thinke this eye-sore and defect to disanull the Sacrament. But with mourning and heavie hearts, both for the sinne and sacriledge of such receivers, and givers of the Sacraments: to looke up above both, and with so much the more serious preparing and sanctifying of our selves to come to the Lord, beleeving that the prophanesse of the vile shall not hinder the faith of the well prepared: sithence we come into the presence of that God of piercing eyes, who
Heb. 4, 12. can pierce betweene the joints and marrow, and both behold the humblenesse of beleeving soules, to reward them, and discerne the impudencie of the contrary, to accurse them; and yet not thereby to prejudice the comfort and hope of them that are truly prepared, and abhorre to come in their sinnes. And of this Chapter also thus much: which I have divided from the former (though concerning the same description) because I saw that Chapter to grow somewhat larger than the rest.

Chap. V.

Of Baptisme; the Description of it opened, and the use thereof annexed.

HAving thus treated of a Sacrament in generall, wee come to the particular Sacraments of the Gospell, and first of Baptisme. For although our chiefe scope be the Supper, yet because the other is much unknowne, and therefore neglected: we will take
Three things on it. it (in our way) to some consideration. First, by shewing what the performance is required to it. Secondly, what the grace of it is. Thirdly, what the use of the Doctrine; and all these in one Description, whose parts all be examined.

Baptisme

Baptiſme then is the firſt Sacrament of the Goſpell, conſiſting of Water, which is Sacramentally Chriſt; or wherein by water duely applied: not only the preſented partie is made a member of the viſible Church; but alſo, ſealed up to an Inviſible union with Chriſt, and thereby intereſſed in all thoſe benefits of his, which concerne the being of regeneration. What it is.

By calling it the firſt Sacrament, I point at the precedencie and order of Baptiſme. The which al thoſe names of Baptiſme, both in Scripture, and elſewhere doe approove. Its the ſeede of the Church, as the other is of food. It iſſued firſt out of the ſide of our Lord Ieſus upon the Croſſe. Its the creating inſtrument of God to produce and forme the Lord Ieſus to a new creature, and to regeneration in the ſoule: Its called our Vnion with Chriſt, our marriage Ring, our militarie Preſſe-money, our Matriculation, Cognizance, and Character of Chriſt, our emplanting or engrafting into him, and his Body, our Ship, our Arke, our red Sea, our putting on of Chriſt. For as all thoſe goe before our Nouriſhment, Communion, Cohabitation, Service, fruit, Manna, or foode from Heaven; ſo this Sacrament muſt goe before the other. Breeding; begetting, and bringing out of the wombe, doth not more naturally goe before the feeding of the Infant by the mothers breaſts: than this wombe of the youth of the Church, goes before the breaſts and milke thereof; the Church being no drie Nurſe, but a Mother of her owne, the ſonnes and daughters of her owne wombe. The firſt branch. Tit. 3, 5. Rom. 6, 3. 1 Cor. 10, 2. Pſal. 110. 3.

Which convinceth thouſands of their prepoſterous ſacrilledge, in that they preſſe in upon the Church, for her pappes and nouriſhment, when yet they are baſtards, and no youth of her body, no ſonnes of her love or deſires. And therefore ſhe abhorres them, and hath drie breaſts for them whom ſhe never bare. The Lord Ieſus abhorres to be food where he hath not beene ſeede; fleſh and bloud indeede to feede, whom he was never ſeed to beget. Let all who deſire to taſte of the ſealing power of the ſecond Sacrament to nouriſh them as Saints: firſt proove the ſealing power of the former Sacrament to beget and make you Saints. Doe not impute ſuch folly *Vſe 1.*

to the Lord Iesus, as to give the milke of his breasts, to stillborne ones; or to set them into his stocke, who are rotten and dead twigges; as if the bare outward washing of the flesh were sufficient to regenerate, and give title to nourishment. This is to dissemble with God, the Church, and our soules; and to turne both Sacraments to our perdition. Beware al such mockers, least the Lord be froward with them, that fight against the God of Order: least in stead of finding nourishment before breeding, as they rob God of his Order, so they meete with wrath and judgement, before mercie and salvation; yea, least God accurse their single emptinesse of Christ, with such a double barrennesse, as will admit no conception or birth.

1 Pet. 3. 21.

Use 2. And Secondly, it taxes the confused devotion of such as would not be baptized till death, having yet enjoyed the Supper, usually all their life. As if the Lord were not able to grant and continue unto them the fruit of Baptisme, but at the houre of death; or that the soule could in faith use the Sacrament of feeding, which had refused the first Sacrament of begetting; or as if God needed such our wisdome to preserve grace, and intercept sin. Let us beware of such wilworship. *The foolishnes of God is stronger and wiser than our best strength and wisedome.*

1 Cor. 1. 25.

The Second branch. Secondly, I adde [consisting of water which is Sacramentally Christ.] Touching Sacramentall union, I treate nothing. Onely note, that although the Grace of Christ must neither be equalled nor tied to a dumb creature, yet he hath freely yeelded to unite himself with his creature, so oft as he pleaseth to use it for the good of his owne, and for his glory; and, that to this end, that wee might learne to adore him in all such Ordinances by which he drawes neere to us for our comfort, and to set a mark of honor and esteeme even upon those meane things which his wisdome hath devised for the releefe of our dulnesse, deadnesse of heart, and infidelity.

Use. 3. To teach us where he hath cast honour upon uncomely parts, yea, united himself for the gracing of a meet helpe to further us to himselfe, there to account reverendly of his Ordinances, and not commonly: *That which God hath not thought common, beware we of thinking so.* Hath he taken water, and joyned it with a kinde of equall necessitie with himselfe in this kind of conveyance? Hath he said, *He that beleeves, and is baptized, shall*

Act. 10. 15.

be

beſaved? and *Except a man be borne againe of water, &c.* Mark 16, 16. Ioh. 3. 5.
And ſhall not we faſten both our eyes upon Chriſt and water? Chriſt Sacramentall in and by water? Better with it for our eaſe and helpe, than without it? Shall not he who deſpiſeth water (appointed to ſuch an inſeparable holy end) deſpiſe the ordayner of water? Shall wee take his name in vaine, by ſlighting that by which he makes himſelfe and the power of his Word and Spirit manifeſt to beget the ſoule to him, and bee holden guiltleſſe? When Chriſt hath put both in one, ſhall wee dare to ſay, the one is ſtrong, the other is baſe? Shall wee ſlight it, ſlacken our haſte to it, our holy preparing of our ſelves to it, our abiding at it, our offering up prayer for bleſſing it, our making it the joynt object of our humiliation, faith, reverence and thankes? Farre bee it from us, ſo to abhorre that Popiſh hyperbolicall eſteeme of it, and the merrit of the worke wrought of it; that wee run into another riot to diſeſteeme it? Doubtleſſe he that cares not for Chriſt in the word, Chriſt in the promiſe, Chriſt in the Miniſter, Chriſt in the water, Chriſt in the bread and wine, Chriſt Sacramentall; cares as little for Chriſt God, Chriſt fleſh, Chriſt Emanuell. By theſe he comes neare us. And *he that deſpiſeth you deſpiſeth me, and him that ſent me.* Beware we of ſuch contempt, even in the ſecreteſt of our thoughts and affections: and let Chriſt in the water be honoured as Chriſt, for that ſweet union and fruit which hee brings to a poore ſoule thereby. If *Iordan* be precious when God will uſe it; for the Angels bealing by it: much more this. Exod. 20. 7. Matth. 19. 6. Matth. 10, 40. 2 Kings 5. 14. Ioh. 5. 2.

The next point concernes the due acts and performances of meete perſons, in the applying of water. The perſons are, the parents, the Congregation, the Miniſter, and the infant: The acts are the mutual carriages of theſe toward each other Sacramentally. Touching the which, in breefe thus (being loath to digreſſe much from the ſtreame of the point.) The parents, are to have competent knowledge (the more, the better if ſanctified) both of the woefull pollution of nature which by themſelves their child hath contracted: to bleſſe the Lord for merciſull diſpenſing with it in the penalties deſerved to be inflicted even outwardly upon it, (for the deformity of ſinne) in the markes thereof, maymed, blind, halt, lame, monſtrous: yet in this not

1. Generall in the deſcript. Perſons.

1. Parents duty. Pſal. 51, 5. Luk. 9. 2.

1. *Duty.* not satisfied, they ought to behold the inseparable inward defiledneſſe of the infants nature and ſpirit: the more the Lord hath done his part, the more tenderly to commiſerate the wretchedneſſe of the inner man of it deprived of the image of God by originall ſinne; to mourne and ſigh for it to God by deepe groanes and confeſſion: to pray, and bee inſtant with God for the pardon of it, the purging and the ſanctifying of it:

2. *Duty.* To bleſſe God who hath ordeyned ſuch a remedy as the Sacra-
Rom. 6. 3. ment; not to aboliſh, but to kill the poyſon of ſin; to remember that the child of it ſelfe hath neither ſence or favour in Baptiſme;
Ephe. 2, 11, 12. no nor right thereto, of it ſelfe, (it being the priveledge of the Church) further than in and by themſelves, and their
1 Cor. 7, 14. right to the covenant, it partakes an holineſſe. Therefore, they
3. *Duty.* ought ſeriouſly to revive their faith in this covenant: to offer their infant to God by vertue of that promiſe made to the righteous and their ſeede, that God will be their God, to many generations.

Gen. 17, 7. In this ſtrength they are to plead their owne right for their
Exod. 20, 6. child, to beſeech the Lord not onely to vouchſafe it his out-
4. *Duty.* ward livery and cognizance of a viſible member; but further to extend the efficacy of Chriſt crucified: Chriſt as preſented in the water, to the inward ingrafting it into his inviſible Church, when and how he ſhall pleaſe; if it dye ſoone, by baptizing it with the ſpirit of Election and Adoption, Sanctification, and renewing of the holy Ghoſt, ere it depart; If it live, continuing upon it, the power of baptiſme by attending upon the ordinance of the word, & upon the offer of the covenant of grace, that by it in due time, it may be admitted to the condition of faith, and faith it ſelfe by the calling of the Goſpell; and ſo receive the ſeale of it in due time, with aſſurance and comfort. In the confidence whereof,

5. *Duty.* they are not to diſtemper themſelves about the eſtate of it, whether it dye or live; but cheefely apply themſelves to uſe the meanes, for the atteyning

6. *Duty.* hereof. And ſo with reverence, they are in due ſeaſon, early and betimes (ſetting aſide all by-matters) to addreſſe the infant to the publique aſſembly, to the Miniſter by name, deſiring him (as deputed by the Church) to conferre the Sacrament

7. *Duty.* to it. Alſo giving it ſuch a name as may favour neyther of curioſity,

rioſity, nor vanity, nor ſuperſtition, nor prophaneneſſe, but rather edification and holineſſe, ſavouring of the graces offred by the Sacrament. And ſo joyning with the people in humble ſup- 8. *Duty.*
plication, confeſſion and thankes, to devote it ſolemnely to God and his ſervice, carefully watching over it for their whole life.

The uſe is, to convince the moſt parents of their prophaneneſſe, or neglect in this kind: who as they never came (it may be) themſelves within the covenant of God, by an actuall faith, ſo are as farre from ſeeking it for the infant; but reſt in the bare name of being borne in the Church and under baptiſme, as if that would beare downe all for time to come: meane time, ſenſleſſe of their owne miſery, and their deriving of it to the child: reſolved to ſuffer it to lye in it owne perdition, for ought in them lyeth. They pleaſe themſelves in the feature of it, or in ſome circumſtances of other content, a ſonne, an heire to the wealth; looke at pompe, or cheere, feaſting and mirth, (who rather ſhould houle and weepe for themſelves, and theirs;) and after they have ſought their owne ends, at laſt bring it forth, rather to the Church-complement (as they baſely account) and for an Eccleſiaſticall ceremonie of water, than a ſpirituall Baptiſme of regeneration: and ſo afterwards ſpending the time in mirth and jollity; but ſuffering the child both elder and younger to run riot, and become worſe the child of Sathan, than ever before, and to weare the livery of God in deſpight rather than ſervice to him. Oh! how fearefull an account have theſe to make? And although I deny not, their child is baptized viſibly; and their ſinne cannot barre the Lords covenant of grace (if he pleaſe to call it) yet, what woefull acceſſaries are they to the woe of it? How much better is it to be childeleſſe and barren, than to be fruitfull under ſuch a curſe? And it were to be wiſhed, that even ſuch parents as ſcorne to be thought profane or onely civill, and carnall Proteſtants, were not guilty of this neglect. As one ſaid of *Herods* killing his ſonne with the infants: Better to be *Herods* ſwine than ſonne: So of theſe. *Uſe.* Matth. 3. 6. Iam. 4. 9.

The ſecond perſon in this worke is the aſſembly. Hers is the legacy of Baptiſme: her part is as the Church of Chriſt, to bring The ſecond perſon, Aſſembly. Her duty.

bring it forth duely when it shall duely be demanded. Also to present themselves there in publique with reverence, both at word and Sacrament: to recognize the former grace of Baptisme offered themselves, that they may be stablished therein; or else by remembring their owne breach of vowes, to be abased by the occasion: to present the infant to God by the Minister: to looke up to heaven for it by humble confession, Prayer and thankes, and so to conferre the marke and seale of the Sacrament upon it.

Vse. Which point serves to correct and rebuke the common errors and abuses generally prevailing in Congregations, against this duty: few abiding the Sacrament, but rending Gods seale from his covenant sacrilegiously: others staying rather to gaze and gape, and to heare and see bables, than for any holy end; and after the name given, posting out with as much unreverence, as they were present with small humiliation, love or communion: and so (as if it concerned not them) leaving the action to them whom it imports, and by their example, teaching others to doe the like for them, and bringing in a profanation of the ordinance.

The third person. Minister his duty.

The third person is the Minister, deputed by God and the Church, to stand betweene them as sequester of blessings, and duty: from God of blessing, whose baptisme hee offers, and whole person (in his acts) hee resembles; from the people of duty and service, in their name, bringing forth the Sacrament to publique use. Before both hee must behave himselfe with gravity and holinesse: separating the Element, and touching the laver with the blood of the lambe, that it may be sacred: blessing the fountaine by prayer and praise of his lips, beseeching the Lord to assist, to sanctifie, and to baptise the party with the Holy Ghost and fire: and so by the words of the institution, In the name of the Father, the Sonne, and the holy Ghost, receiving the child and dipping it in water, to pronounce it openly to be a reall member of the Church of Christ. A great worke, and yet there is a greater, even to be an able Minister of the covenant, and to understand the doctrine and use of baptisme competently, to teach it sensibly to the people, that he may not as a dumbe Idoll, bring forth a thing to the people which

1 Tim. 3. 15. and 4 12. Exod. 40. 9.

Matth. 3. 11. Matth. 28. 27.

2 Cor. 3. 6.

which himſelfe knowes not. I have ſpoken of the uſe before: onely this I adde, That although any of theſe three perſons faile of the Sacramentall dueneſſe & ſervice, I doe not inferre a nullity of the Sacrament (ſo long as the inſtitution is preſerved) but a neceſſity of ſinne in ſuch offendors: for whoſe cauſe it might bee juſt with God to puniſh the children: howbeit by vertue of his Covenant and election, he is and will be the God of his owne, and the ſin of man ſhall not infringe the mercy of God, in due time, from calling to himſelfe and converting even the children of ſuch ſinfull ones, freely to himſelfe, in the Miniſtry of his Goſpell. Rom. 11, 28.

Digreſſion to dipping.

Touching that I have ſaid of Sacramentall dipping, to explaine my ſelfe a little about it; I would not be underſtood as if ſciſmatically I would inſtill a diſtaſte of the Church into any weake minds, by the act of ſprinkling water onely. But this (under correction) I ſay: That it ought to be the Churches part to cleave to the Inſtitution, eſpecially it being not left arbitrary by our Church to the diſcretion of the Miniſter, but required to dip or dive the infant more or leſſe (except in caſe of weakeneſſe) for which allowance in the Church we have cauſe to be thankefull:)and ſutably to conſider, that he betrayes the Church (whoſe officer hee is) to a diſordered errour, if hee cleave not to the inſtitution: To dippe the infant in water. And this I ſo averre, as thinking it exceeding materiall to the ordinance, and no ſlight thing: yea, which both Antiquity (though with ſome addition of a three fold dipping: for the preſerving of the doctrine of the impugned Trinity, entire) conſtantly and without exception of Countries hot or cold, witneſſeth unto: and eſpecially the conſtant word of the holy Ghoſt, firſt and laſt, approveth: as a learned Critique upon *Matthew, Chap.* 3. *Verſe* 11. hath noted, that the Greeke tongue wants not words to expreſſe any other act as well as dipping, if the inſtitution could beare it. And ſure it is, if the Lord meant not as (hee ſaith) that the infant ſhould bee dived to the bottome, yet hee much leſſe meant hee ſhould bee ſprinkled onely upon the ſurface: But rather betweene both extreames, hee ſhould bee baptized, which word ſignifieth the

Dipping, the meeteſt act.

Νίπτω. βαπτίζω. ἐπιτολάζω. Cauſaub.

the true act of the Minister, to dip or dop the body, or some part of it into the water: And the essence of Baptisme, in the very symbolicalnesse of it, urgeth no lesse: For what resemblance of ingrafting, putting on of Christ, is there in sprinkling? what typicalnesse is there of our descending into and ascending out of the water, both which are expressly spoken of Christ in his baptisme of *Iordan*? What resemblance of our buriall or resurrection with Christ, is there in it? So that I doubt not, but contrary to our Churches intention this errour having once crept in, is maintained still by the carnall ease and tendernesse of such, as looking more at themselves than at God, stretch the liberty of the Church in this case deeper, and further than eyther the Church her selfe would, or the solemnenesse of this Sacrament may well and safely admit. I doe not speake this as a thing meete to disturbe a Churches peace: but as desiring such as it concernes in their places, to looke to their liberty and duty in this behalfe.

The fourth person, the infant.

The fourth and cheefe person, yea equall object of Baptisme is the party baptised. For not onely the Church may and doth baptise her infants: but also (*adultos*) growne ones also, if any such being bred Pagans, and brought within the pale of the Church, shall testifie their competent understanding of the new covenant; and professe their desire to bee seazed with Baptisme, for the strengthning of their soule in the faith thereof: professe it I say, not basely and slightly, but with earnestnesse and entirenesse; cutting off their haire and nailes, and abhorring their Paganisme. But the truth is, the exercise of the Churches baptisme is upon infants: Here the Anabaptists rise up, pleading the corruption of such baptisme, and urging the first baptisme of catechised ones and confessors of sinne, and cravers of the seale, upon the worke of the Ministry foregoing in knowledge and faith, which can be incident onely to Adulti, or growne ones. They alledge that we seale to a blank, to no covenant, and therefore its a nullity. Sundry learned men have undertaken to stop their scismaticall mouths & to answer their peevish Arguments: my scope tends another way in this Treaty, so farre as my digression may be veniall. I say this, for the setling of such as are not willfull, that I take the

A short touch of the baptisme of infants.

baptisme

baptiſme of infants to be one of the moſt reverend, generall, and uncontroled traditions which the Church hath, and which I would no leſſe doubt of than the Creede to bee Apoſtolicall. And although I confeſſe my ſelfe yet unconvinced by demonſtration of Scripture for it, yet, firſt, Sithence Circumciſion was applyed to the infant the eighth day, in the Old Teſtament. Secondly, there is no word in the New Teſtament to infringe the liberty of the Church in it: nor ſpeciall reaſon why wee ſhould bereave her of it. Thirdly, ſundry Scriptures afford ſome friendly proofes by conſequence of it. Fourthly, the holineſſe of the child, (externall and viſible) is from their parents who are (or ought to be) catechiſed, confeſſors, penitent and Proteſtants in truth (which privelidge onely open revolt diſables them from) therefore I ſay, The ſeede being holy and belonging to the Covenant, the Lord graciouſly admits them alſo to the ſeale of it in Baptiſme. 1 Cor. 7, 14.

Reaſons for it. 1 2. 3. 4.

Howbeit here a further quære ariſes. And, becauſe the Sacrament of Baptiſme is here handled by us, not as halfe a Sacrament (onely including a waſhing of the fleſh) but an entire Sacrament, holding out and giving an inviſible grace by outward meanes: By what authority ſhall we ſay, an infant may be preſented to that, whereof it is not capable? To that I anſwer. Firſt, its not meete that Baptiſme being the Sacrament of new birth, which can be but once, ſhould deſtroy her owne Analogy, by frequent adminiſtring: therefore if but once, the moſt comprehenſive way, is to doe it in the infancy, when the outward admiſſion of a member is allowed to it. Secondly, although the child be not capable of the grace of the Sacrament by that way, whereby the growne are, by hearing, conceiving, and beleeving: yet this followes not, that infants are not capable of Sacramentall grace in and by another way. Pittifull are the ſhifts of them that have no other way to ſtop an Anabaptiſts mouth, ſave by an errour, that an infant may have faith. Its eaſy to diſtinguiſh betweene the gift conveyed, and the manner of conveying it. For if the former be, the latter in ſuch caſe will poore needleſſe. But if the infant be truly ſuſceptive of the ſubſtance of Chriſt, none can deny it the Sacrament. Now to underſtand this, marke, that infants borne of beleeving

Queſt. How it is capable. 1 Pet. 3, 21.

Anſwere.

beleeving parents, are of the number of thoſe that ſhall be ſaved (though dying in their infancy) none of our reformed Churches will deny. It is enough therefore that ſuch before death doe partake the benefit of Election in Chriſt, together with the benefits of Chriſt in regeneration, adoption, redemption and glory; Now that the Spirit can apply theſe unto ſuch infants, is not doubted of: though the manner thereof to us bee as hidden and myſticall thing: yet ſo it is, the Spirit of Chriſt can as really unite the ſoule of an infant to God, imprint upon it the true title of a ſonne and daughter by adoption, and the image of God by ſanctification without faith, as with it. Now, if the thing of baptiſme be thus given it, why not baptiſme? Nay, I adde further, I ſee no cauſe to deny, that even in, and at, and by the act of baptiſme, (as the neceſſity of the weake infant may admit) the Spirit may imprint theſe upon the ſoule of the infant.

Uſe. Let the uſe of the point bee to all ſuch as are growne to yeares of diſcretion, to looke backe to their Baptiſme. Let ſuch bleſſe the Lord for his bounteous prevention of them with the Sacrament even before they had any ſtrength to conceive it! Why ſhould the Lord ſo doe, except to heape hot coales upon thy head (oh poore wretch!) and to teach thee to conclude; that he who was found of thee, when thou ſoughteſt him not, will much more draw neare to thee when thou art fayne upon him, and ſeekeſt him with thy whole heart? What a mercy is it, to know the Lord to be a provoker of the ſoule to imbrace that covenant, the ſeale whereof hee is content to beſtow before hand, for the hope of time to come? Who ſhould ſo play the Traytor in coole blood, (having found the Lord ſo faithfull in his love) and to cavill thus, I was baptized and made my covenant when I knew nothing, nay I did make none, my ſelfe, but others for me! Let them looke to their ſtipulation and promiſe, I made none! Can any Trecherous wretch ſo requite the Lord? Rather (if any ſparke of love be in thee) wilt thou not breake thy heart by this early mercy before hand? Wilt thou not ſay, what a ſhame were it for me to give over him now in the purſuit of his grace, when he hath formerly layd a pledge in my boſome of his gracious meaning

Eſay 65.1. Iam 4,8. Pſal 119.10.

meaning to forgive and ſave me? Were it not juſt I ſhould be left to periſh with my baptiſme of water, barred from the true ſeale of Gods covenant: Oh! be vigilant, and ſtudious to redeeme the opportunity of grace, and to follow all meanes for the obteyning of grace! Kill all baſe enimity and treachery which ſuggeſt the Lord to be thy foe: ſay thus, Surely if hee had meant to deſtroy mee, he would never have done any ſuch kindneſſe for mee: but this preventing freely, aſſures mee of his bleſſing upon my attending the meanes to get vocation and faith. Oh! be not faithleſſe, but faithful! Suffer no baſe eaſe, ſelf-pride, ſecurity, infidelity to clog thee and hold thee in chaines: Doe thy worke the better, and neglect no helpe, ſeeing thou haſt thy pay before hand. But to conclude, if the falſe and hollow are ſo culpable: what ſhall be ſaid of ſuch as abuſe the livery of Chriſt, to debauch themſelves in all kind of profanenes, pride, drunkeneſſe, riot, uncleanneſſe, ſwearing, abuſe of the Lords day, and that lawleſly! How much better were it, they had never ſeene the ſun, than by their contempt of this long ſuffring of God, to heape up wrath to themſelves againſt the day of vengeance! beſides the unſpeakable ſcandale they give to Atheiſts.

Iudg. 13. 23.

Iohn 20, 27.

From the perſonall acts, I come to the ſecond Generall: *viz.* the Grace of the Sacrament of Baptiſme; which I illuſtrate by a Diverſity: *viz.* that it ſerves alſo for Admiſſion into the viſible body of the Church. This then is the common favour of Baptiſme; *viz.* matriculation, and outward incorporating into the number of worſhippers of God, and into viſible Communion. This is as the porch into the houſe.

The 2. Generall grace of it.

a Fold.

1 Common.

The Lords ſcope in Baptiſme is an inward grace, but this generall priviledge is to all equall: *viz.* A badge of an outward member: diſtinction from the common rout of the world, out of the pale of the Church. The Lord appointed Circumciſion as a ſeale of the righteouſnes of faith cheefly: yet as an overplus he allowed it to bee the Differencer of all other Nations from the Iewes. It was as a fence and wall of ſeparation from them in all their converſe. So is Baptiſme now, a marke

Rom. 4, 11.

Gen. 17, 12, 13

or badge of externall Communion: whereby the Lord settles a right upon the person to his ordinances, that it may comfortably use them as his owne priviledge, and waite for the inward prerogative of Saints by them. And yet this (as much as men boast of it) is but a shell in respect of the other. There is an outward implanting of the wilde Olive into the sweet Olive; that it may bee exempt out of the state of *Aliens* from the Common-wealth of *Israel*: But there is a better use of it, to bring us to mount *Zion*, *Heb.* 12. 25. to the soules of just men, to the Assemblies of Saints. The first is not to bee slighted: the latter to be rested in and honoured. Therefore hee who rejected Circumcision, was to bee cut off from his people: voluntary cutting off was punished with necessary.

Heb. 12, 25.

Gen. 17, 15.

Use 1. The use whereof is, first, to teach us to pitty the estate of so vaste a portion of the world as the Lord hath left in their blindnesse of minde, and savadgnesse of spirit; and cut them off from the Church of God wholly. Oh! the fearefulnesse of sin which should lye so heavy upon the Lords heart as to leave so many Millions for thousands of yeares, and thousand thousand generations destitute of God, Word, Covenant and hope (ordinary I meane) giving them up to be a kingdome of Sathan, for the Prince of this world to rule at his pleasure! Not to speake of the Iewes whom God hath left to the obstinacy of their rebellion, contempt of Christ and his covenant and seales. How should wee mourne for them, and pray for their conversion and the fulnesse of the Gentiles?

Acts 17. 30. Ephe 3, 5.

Use. 2. Secondly, what terrour should it strike into the spirits of such as yet never saw their naturall condition? What doth baptisme teach, but this, our woefull Apostasie from God by sinne, our estrangement from his life, and our excommunication from his people? It is not our outward baptisme which can releeve us; Onely it shewes how deepely our nature is sunke and revolted from God: and how gracious the Lord is in this his Sacrament, to give us by it an unconditionall free title to mercy and forgivenesse, whereas he hath debarred still an huge part of the world from Christendome.

Ephe. 4. 13.

Use 3. Thirdly, it should encourage all fearefull hearts, that doubt whether

whether the Lord meane as he ſaith, in his covenant and offer to be reconciled to God, to beleeve that he is ingennous and faithfull therein: ſeeing that by Baptiſme he hath taken away that objection, wiped away the ſhame of *Egypt*, and the reproach of uncircumciſed ones: granting a ſecond priviledge to them, and a title to heare, pray, worſhip, beleeve; that by this he might plucke them not onely from Infidels; but much more from that infidelity and Atheiſme which eſtranges them from God: and might make them true free-denizons of his kingdome in grace and glory by regeneration.

Fourthly, its woefull conviction to all ſuch as ſtill diſguiſe themſelves under this priviledge of viſible members: and wiping off this oyle of conſecration, ſtill abide moſt uncouth monſters and ſavages, in the boſome of the Church under Gods cognizance, living in all baſe courſes, open profaning of Gods name and Sabboths, blaſpheming that God into whom they are baptized; degenerated both from the habit of Chriſtians and men, and drowned in the gulfe of all exceſſe of impiety, intemperance, unrighteouſneſſe, and whatſoever even Heathens are deſcribed by, *Rom.* 1. *Eph.* 4. Oh! how do they cauſe Pagans to abhorre the heareſay of baptiſme and Chriſt? as ſome *Indians* beholding the *Spanyards* in the eaſt parts, cryed out, If theſe were Chriſtians, they would ſtill keepe their God to themſelves: and an heathen Phyſitian ſpake ſomewhat like, If theſe be Chriſtians, my ſoule bee with the Philoſophers. Surely their foreskin is ſtill upon them, yea they have drawne it up againe as aſhamed of their Baptiſme. *Vſe* 4. Rom. 1. Ephe. 4. Ier. 9, 25.

But the cheefe thing here conſiderable, is the true grace of the Sacrament of Baptiſme, which point is one of the moſt materiall both for knowledge and uſe, of all the reſt. Conceive then, the Lord Ieſus being wholly given of God in each Sacrament (though for divers ends) this former Sacrament offers him wholly, in points of our new birth, or the new creature; Chriſt in all his breadth, height, depth and length; Chriſt for being, and regeneration. Perhaps for the ſimpler ſort it might be enough to uſe the Apoſtles words, of him are we, who is made our wiſedome, righteouſneſſe, ſanctification, and redemption. 1 *Cor.* 1. 30. or to adde thus much, All Chriſt is given us, either for The ſpeciall grace of it, is Chriſt our new birth. 1 Cor. 1, 30.

for our calling, or for our imputation, or for our sanctification. Howbeit, for my owne exercise in part, and for the clearer view of Christ sacramentall in the water: I would adde a little more, desiring the weake reader to pardon my distinctions, as more meete for such as better conceive (or would at least) the gift of Christ in his extent and fulnesse. The grace then of Christ bestowed in baptisme, is either first grace, or consequent upon it. The first grace I call, either that which maketh us accepted, or that which is freely given to inhere and abide in us. Concerning the former kind: Grace accepting is eyther grace of meanes serving to atteine acceptance, or the grace it selfe atteined. The former, of meanes, in one word is the grace of vocation in al the passages thereof, preventing, assisting, and perfitting this acceptation of the soule. The grace it selfe of acceptance atteyned, may be distinguisht into grace eyther of maine essence, or of priviledge. Grace of maine essence is double, eyther justification of our persons from sinne of guilt and blemish; or of curse (wherein Gods acquitting us in judgement by remission and pardon, properly consists:) or reconciliation, by which being pardoned we returne to grace and favour againe as before, our blood being restored, and we beloved. Then secondly, grace of priviledge is double: positive or privative. Positive priviledg in a word is our adoption: which (besides favor) restores us to the former condition (yet much bettered) of childrē, sons, daughters, heires: and so to the priviledges of a beleever according to the severall occasions of his life & course. Privative in a word, stands in redeption: that is freedome frō all the evills, dangers, enemies, crosses, within without, bodily, ghostly, which threaten annoyance to our happy estate in Christ. Thus for the 1 sort.

Distinction of it to be marked.

The second are graces inherent in us; in a word, Sanctification of the whole man, body, soule, and spirit, standing both in Conscience and conversation. And this is double, eyther mortification and consumption of the old man, renouncing him with his affection: and lusts, & crucifying thē all with Christ or else quickning up of the soule in the bent, frame, intent and streame of it, to the life of God and grace. Thus of the first grace. The consequent upon this is, the proper issue & fruit of each of these first graces which they leave behind them in the soule: The

Gal, 5, 24.

proper

proper iſſue of vocation, is union and bringing to God by the inſtrument of faith. The proper iſſue of juſtification is peace and quiet of conſcience. The fruit of reconciliation is holy Complacence and contentment or joy of the Spirit in God her Saviour, as *Mary* ſpeakes. The fruit of adoption is, the honour, liberty and excellency of beleevers, with the Spirit of children, confidence, and calling God *Abba*, reſting upon him for all good things; a true right to earth, heaven, and all therein: All things being ours, we being Chriſts, as Chriſt is Gods. The fruit of redemption is aſſured ſecurity of heart from evill, conqueſt and triumph in Chriſt, true deliverance of ſoule from Sathan, to God and for God in all obedience. The fruite of ſanctification, is the bleſſed guard and furniture of Graces reſident both in the minde, as light, pureneſſe, wiſedome, diſcerning: in the will, all habits and uprightneſſe, integrity, cheerefulneſſe, faithfulneſſe: in the affections, of love, hope, feare and zeale: in the conſcience, ſenſibleneſſe, tenderneſſe, quietneſſe: In the whole man, ſerviceableneſſe to God in the converſation and whole courſe of it. This ſhort draught I have the rather inſerted in this due place, to give light and order to ſuch things as I have handled in the three Articles of my ſecond part, and the fourth, fifth, & ſixth Articles of the third part of my practicall Catechiſme, that the Reader may ſee how all thoſe good things iſſue from Chriſt diſtinctly: I meane, the uſe of meanes, the ſtrength againſt lets, and the right to all priviledges both conditionall and actuall: But eſpecially to lay downe a view of Chriſt our union and communion Sacramentall.

Luk. 1, 47.

1 Cor. 3, 22. 23.

But, it ſhall not bee amiſſe to touch this point as the Holy Ghoſt in the word expreſſes it. Sometimes therefore hee expreſſes it in generall termes, and ſometimes in particular. Generally he calls it the holy Ghoſt and fire. See *Matth.* 3. 11. meaning the Spirit of Chriſt in the efficacy of his grace, wch ſhould purge as fire; Even as our Saviour Chriſt is ſaid to have the Spirit deſcending at his baptiſme, and lighting upon him: meaning that he thereby received the unction of the Spirit, and the gift thereof: even the oyle of gladnes above his fellowes. So alſo its called by the name of new birth, *Joh.* 3. 5. *Except a man be borne againe of water and the Spirit, he cannot enter, &c.* So the

The expreſſions of the holy Ghoſt.

Matth. 3, 11.

Matth. 3, 16.

Heb. 1, 9.

Joh. 3. 5.

Tit.3,5. waſhing of regeneration, & renewing of the holy Ghoſt, *Tit.* 3. 5. And ſo alſo it is ſayd to ſave or deliver from wrath, as the Arke from the flood, 1 *Pet.* 3.21. In particular, this regeneration is diſtinguiſhed, into the waſhing or purging of juſtification by the merit, or the waſhing of ſanctification by the efficacy of Chriſts death: The former we have in 1 *Ioh.* 1.7. *The*

1 Ioh.1,7. *blood of Ieſus purgeth us from all ſinne:* The latter ſee, *Ephe.* 5.

See Acts 22. 16. 26. *That he might ſanctifie and cleanſe it with the waſhing of*

Ephe.5,26. *water by the word: To preſent it without ſpot or wrinckle in*

Gal.3,26. *his glorious preſence, &c.* Both theſe are expreſſed, *Galath.* 3.26. *They who are baptized into Chriſt have put on Chriſt:* as their garment both of covering in the one, and of warmth in the other: all Chriſt in both. But there are two phraſes in the Scripture by which the holy Ghoſt delights to deſcribe the grace of baptiſme: The one by remiſſion of ſins, the other by dying unto ſinne and riſing up unto righteouſneſſe. Of the firſt

Luk.3,3, there is frequent mention, *Luk.* 3. 3. *Iohn baptiſed to the re-*

Acts 22,16. *miſſion of ſinnes. Act.* 22.16. *Waſh away thy ſinnes and be bapti-*

Rom.6,3,8. *ſed.* Of the latter *Paul* ſpeaketh much in *Rom.* 6. from the 3. verſe to the 8. *So many as are Baptized into Ieſus Chriſt, are baptiſed into his death: Therefore we are buried by baptiſme with him into his death; that like as Chriſt was rayſed up from death by the glory of the Father: ſo might we walke in newneſſe of life. For if we have beene planted together with him into the likeneſſe of his death, we ſhall alſo be to the likeneſſe of his reſurrection.* And note this further, that as the holy Ghoſt expreſſes the meriting cauſes diverſly, now by one, then by another part of his mediation: ſo ſometime he applyes that his merit to one fruit, ſometime to another: yet ſo that by one merit we underſtand all, and by one effect of it, all the reſt.

1 Pet.3,21. Take a Text, 1 *Pet.* 3.21. The like figure whereunto, baptiſme now ſaveth us: not the waſhing of the filth of the fleſh, but the anſwer of a good conſcience in the reſurrection of Ieſus Chriſt. Marke, the reſurrection of Chriſt, being the compleatneſſe of his ſatisfaction, and the declaring of it, is made here the meriting cauſe of the grace of Baptiſme: But by it, all the ſatisfaction is meant: And the effect of this Baptiſme is called, The anſwer of a good conſcience, which is the peace and

and ſecurity of it, properly iſſuing from pardon of ſinne and guilt: yet in and by this, all are meant, both juſtification and ſanctification. The ſelfe ſame phraſe is uſed, *Heb.* 10.22. *Having your hearts ſprinkled from an evill conſcience, and your bodyes waſhed with pure water*, that is, with peace. For this blood, *Hebrewes* 12. cryeth *better things than that of Abel.* The phraſe of ſprinkling compares Baptiſme to the *Iſraelites* ſprinkling their doore poſts with the blood of the Lambe. If they had not done it, they had beene in danger of ſlaying by the Angel. But having done it, their heart was at quiet and peace through the promiſe. So baptiſme is a better ſprinkling of a better blood, upon a better object, to a farre better peace, even peace of conſcience, as being paſſed from death to life. By all theſe places not unmeet to be conferred together, we ſee, that whole Chriſt crucified, Chriſt in water, Chriſt in our Regeneration, Chriſt in our union, and by it all his benefits are the extent of the grace of baptiſme. And that the Miniſter ſtanding in Gods ſtead, applying water to the Baptiſed, doth by it apply the power of the Lord Ieſus by the Spirit accompanying the ſame, to create a new birth of Grace and life in the ſoule. The which worke of the Spirit I ſhall more revive in the firſt uſe of this point.

Heb. 10,22. Exod. 12,22. Heb. 10.24.

Vſe 1. This uſe is exhortation to all that bring or behold children brought and offred to the Lord in his Sacrament of Baptiſme; to lay in by faith for the Spirit of Chriſt in the water, whereby the Lord would vouchſafe to thy child and renew to thy ſelfe (if ever truly converted) the Lord Ieſus for regeneration and the new creature. To this end doe two things. Firſt, Behold the truth of this offer of the Lord Ieſus in the water by the helpe of the word; and not ſo onely, but what the word of Regeneration can worke of it ſelfe in the ſoule, and therefore much more can further it by the Sacrament. Secondly, by and through this Word apply the merit and power of the Sacrament to thy ſoule in particular. For the former, know, although a Sacrament be above a word, yet it is ſo, by a word, and with it, and not elſe. Behold not a Sacrament without a word, for then thou ſeeſt a meare empty vaniſhing Element. Behold it in a word, and thou ſeſt no leſſe than Chriſt in the

2. Things: 1. Behold the truth of the word.

water, true regeneration offred thee. Take all those Texts I cited before: looke up to God by prayer, to see the truth of them, as they are in Iesus; to rivet every of them in speciall into thy spirit, that so thou maist feele a bottome to thy faith out of a word: Labour to see what makes this word so powerfull, even the truth of a promiser, the merit of a satisfyer: who died, shed his blood, was buried and rose againe by the power of God, that he might fill a promise with efficacy, and perswade thy heart, that seeing all that he suffered was for thee to make himselfe thine in remission of sinnes, and renewing of the holy Ghost, therefore the promise that offers this to thee, in the Sacrament, is sound and effectuall. Reade and ponder that place I named, *Ephe.* 5.26. *Washing of water by the word.* And so be resolved if the word of a true God tell thee, That he will wash thy soule by Christ in the Sacrament, it shall be so, it cannot be otherwise: and if he have said, Christ in the water, water is spirituall birth, regeneration, renewing, purging, burying in the grave with Christ, rising up with Christ; then so it is. This word will give a bottome to thy feete to stand upon, while thou reacheſt out with thine hand to take Christ, so that thou shalt not stagger. Consider that the same word which hath held Christ and water in so strong an union, can also hold thee upon sure ground. Alas, mens going to worke without a word, marres the power of Baptisme: and causeth the soule to be present with any object, more than with Christ in the water.

Eph. 4.22.

Ephe. 5.26.

It goes with the Spirit.

Further, bee assured this word of Christ in his promise of the Sacrament never goes alone: The truth of it alway is annexed to the Spirit of Christ in the water. All the word is full of this; tells us, the Spirit is that which assists the Sacrament. The Spirit quickneth, water profits nothing alone: It is the Spirit which must joyne with the word, with water, and unto Christ to both in the soule, or else the things of the Sacrament are as farre off as heaven and earth. But the Spirit of Christ crucified, water and blood, meeting with the Sacrament, fetches out all the power of Christ into the soule, and makes the promise of blessing effectuall. Hence it is that nothing is so common in Scripture as the Spirits concurring with Baptisme. *Matthew* 3. *Hee shall baptise with the holy Ghost, and fire. Tit.*

1 Ioh. 5.6.

Matth. 3.11.

3.5.

3.5. *Water of Regeneration, and renewing of the holy Ghoſt.* Tit.3.5.
As it attended Chriſts baptiſme, ſo it muſt ours if it bee efficacious, elſe not.

Theſe two things being forelaid, bring forth thy faith in the word & Spirit of the Sacrament, both for thy childe and thy ſelf, for begetting or reviving of Chriſt to regeneration. And as the hand puts on the apparell upon the body, yea, as thou beholdeſt the Miniſter to dip thy child in water; ſo, concurre with him by faith, and behold God the Father, putting the Lord Ieſus upon thy ſoule and the ſoule of thy childe, for pardon, peace, joy, confidence, ſecurity, grace, and holineſſe; and faſten upon the Word, and draw thereby the Spirit of Baptiſme to helpe and ſatisfie thy ſoule with Chriſt in all theſe. Theſe two things bring faith.

As thou wouldeſt put on a garment upon thy naked body; ſo be ſtript and empty of all good and grace in thy ſelfe; feele in thy ſoule an utter abſence of life, of ſence, motion and power towards the inner man of grace: Lie before the Lords Sacrament, as a forlorne wretch. Say thus, If thy baptiſme Lord be for my regeneration, what am I without it? A dead dogge, a very lumpe and maſſe of ſinne, and curſe, utterly void of the leaſt dramme of life, ſavoring nothing but earth, vanity, luſts, world, pleaſures; a very ſlave to theſe, and a very carcaſſe of all goodneſſe, and being of God. Oh Lord! ſtrip me ſtarke naked, plucke off my mufflers, ſhame me, drive me out of my ſelfe as one poore, miſerable, blind, and naked. This is the firſt worke of faith, to put off the ſoules ragges, and to void all conceit of life, hope, or grace in it ſelfe, and to ſet it before the Lord as *Adams* red earth lay before him, when he was to breathe the life of Creation into it. Now the Lord is creating thee anew by his Sacrament. Remember, Creation is of nothing, Baptiſme never made new creature, where it finds any thing of ones own. Baptiſme ſhould then not create, but rather draw ſomewhat out of our owne principles, to make us ſomewhat, to which we bring matter of our owne. Oh! people come to the Sacrament full of their owne devotions, and looke that God ſhould make them new creatures of their owne ſtuffe: this were to patch and ſoder our old, not to create a new man in us. How this? 1 By the ſtripping of thy ſelfe.

Secondly,

Apply our selves to the Word.

Secondly, being thus nothing in our selves; apply wee our selves by the word to the worke of the Spirit, of union Sacramentall; bare, poore, empty water, which hath in it selfe no Sacramentall substance, yet by the vnion of the Spirit of Baptisme, inclooseth the Lord Iesus to regeneration in it: If thou canst say, water is not a more beggerly Element in the Sacrament without Christ, than thy soule is emptie, unsubsisting without regeneration: Looke to the Lord by thy faith, and pull hard at him for the Spirit of Baptisme to renew a life, a spirit and being of pardon and holinesse in thee. If while the word talks, and the Spirit of Baptisme endures, (even to the worlds end) Christ and water shall never be sundred from the Sacrament: Beleeve thou as firmely, that Christ as water, shall never be severed from thy poore soule, that lies humbly before him, destitute of all life in thy selfe, and lost for ever, except Christ be thy life and succour; I say the Lord Iesus shall never be wanting to such a soule, in the point of regeneration. Plead then thy cause strongly with the Lord; behold here is Christ in water. What letteth why thou maist not be baptised, as *Philip* said of the Eunuch? Shall water ever lose her cleansing? Were it not madnesse to thinke so? And shall Iesus Christ then lose his power to cleanse the soule? Hath hee not annexed his cleansing to waters cleansing? Is it possible that all the divels in hell can dissolve the Sacramentall Vnion of Christ and water? Oh Lord, why is this Vnion, and for what serves it? Is it good for any thing, save as it is Sacramentall? Was it Christ before? Is it Christ after? No sure, but during the Sacrament onely. And why so? Surely to teach me, all this Vnion is for me. Christ water serves for my soules washing. He delights not to be one with a base Element for it selfe; but that in and with a creature of a cleansing quality, he might flow into my soule with his renewing Spirit! Oh Lord, I beleeve thy word! Lord let thy Spirit convey thee with water into my soule! Be it, Oh Lord, as thou hast said! Separate not thy Spirit from thy Sacrament, but give it the power of begetting mee to the life of faith and a new creature.

Acts 8, 16.

3 Abhorre carnal reason. Ioh. 3. 9.

Thirdly, look off from all thy carnall reason, and the sillinesse of the creature: Say not with *Nicodemus, How shall this be?*

Consult

Conſult not with fleſh and blond: cavill not, aske no further ſigne, thou haſt three in heaven, and three in earth, bearing witneſſe to Gods truth: Water is one of theſe; it is the inſtrument of the Spirit; though it be on earth, yet that is from heaven, call not for a voyce from heaven the ſecond time; its enough that in the Baptiſme of Christ, it was manifeſt: Hold cloſe to the Word and Promiſe: *Go Teach and Baptize; and lo, I am with you till the end.* Let all conceits of Reaſon vaniſh in the truth of God: and when corruption hath done all it can; yet roll thy ſelfe upon the promiſe, and by the Perſpective glaſſe thereof, thou ſhalt ſee that grace in the Sacrament which elſe is inviſible to fleſh, and covered under the aſhes of unbeleefe. Let all be quiſht with this, My ſoule, God hath ſaid it, I ſee nothing but water, but there is Chriſt with water to regeneration.

1 Ioh.5,8. Mat.3,ult. Mat.28,ult.

Laſtly, cloze with the Spirit, and meete it at the Sacrament. If thou meete it not there, its becauſe thou bringeſt not faith with thee: for that is there for ever inſeparably. Grone in thy ſpirit unto the Spirit of Chriſt, that hee may ſuſteine thy bottomleſſe heart in her deſire after the grace of the Sacrament. Say thus, Oh bleſſed Spirit of Baptiſme, remember thou wert given by the Lord Ieſus at his aſcenſion for thy Church, *Ioh.7.56.57.* Now Chriſt is glorified, now let thy Spirit be given to bring the life of the Sacrament into mee! Once when the world was a (*chaos*, the Spirit of creation foſtred and brooded the waters, and brought forth order and matter for each part of the world! Oh now come downe with thy fire, and warme this water, make it effectuall, for the ſcattering of my darkeneſſe, errour, rebellion, corruption, and the purging of old *Adam*, the mortifying and conſuming of my concupiſcence and luſts! And then travell againe with mee in this thy ordinance, till Chriſt and the new creature be formed in mee! Make mee thy off-ſpring, and generation: breede the thoughts, affections, and diſpoſition of the new birth in me! Oh make this fountaine and laver bleſſed and fruitfull to be the ſeede of Chriſt in me! Once thou didſt ſo worke with Iordan, that the waſhing of a Leper, cauſed his fleſh to returne as the fleſh of a child. Take away my leproſie alſo

4 Cloſe with the Spirit of the Sacrament.

Ioh,7,56,57. Gen.1,2. Gal,4,19. 1 King,5,12.

Ioh. 5,3,4. also, and make me as a little child! Once thy Angell so stirred the Poole, that who so stept in next was healed, of what disease so ever he was sicke! Oh, stirre this poole also, make it an healing water, put into it the vertue of him, that with a word spoken could cure all maladies. Heale mine Lord, by this poole: if an Angell could heale a lame legge, a blinde eye, a deafe eare; thy Spirit can heale worse diseases, the disease of my nature, the distempers of pride, envie, worldlinesse, selfelove, impatience, infidelitie, and what not! As *Elisha* having the cloake of his Master, with the promise of his Spirit, smote the waters and caused them to goe this way and that, till he went o-over dry; so doe thou cry, Where is the Lord God of Baptisme? The Lord Iesus in the water, the Spirit of regeneration? Oh! let the Arke carrie mee safe and free from the gulfe of wrath and destruction! First, O holy Lord, let thy Spirit cast his salt into these waters, which my sinne hath made barren and accursed, (even as all other creatures) and sanctifie them by union, and put a blessing upon them, implanting the root of the Lord Iesus into my soule by dipping me into them, that so as verily as I behold my childs face, and my owne flesh cleansed from spots by outward water, so surely we may find our soules and spots thereof to be washed by the bloud of Christ (this true laver of the new Birth) unto remission of sinnes, and eternall life! Thus much of this point, I now come to the third and last.

2 King. 2,14.

2 Kin. 2,21.

The 3. general. The end of it. The third generall in the Description is, the end whereto Baptisme serveth. And that is, the sealing up of all the grace (mentioned before) to be the soules owne, in assured perswasion and possession. I say not that this is the end which all baptized ones attaine unto: nay, not all, who yet by the word and faith doe attaine some comfortable fruit of Baptisme. But this I say is the end which God intends in the Sacrament: To seale up the soule, to an assured feeling and reall partaking of those holy things of Christ, which are here offered. I meane not that this sealing of Baptisme is inherent in it, so as if the Spirit of regeneration were but an attendant to Baptisme: no, in no wise: but this; where the Lord meanes to bestow upon a beleeving soule (which though it relies upon his Word and Promise,

To seale our regeneration.

miſe, yet finds many doubts and feares) this grace of knowing it ſelfe to beleeve, to be regenerated, to be elect, to be heire to heaven: (which reflexion is the worke of the holy Ghoſt) there the Lord uſeth the Sacrament of Baptiſme to be the inſtrument of this aſſurance, and to make up the evidence of the word, full and effectuall. For even as the ſeale annexed to an evidence, makes it paſt queſtion (as I ſaid before) ſo doth this Seale added to the word, perfect the evidence of it, and therefore we may truly ſay, carries in it the laſt, beſt and uttermoſt evidence, which the Lord hath to beſtow upon the ſoule, to put her out of queſtion.

By looking at the Covenant.

To repeat things ſpoken already, is not my purpoſe: onely apply the generall to particular: The ſeale of Baptiſme lookes at the extent of the Covenant: Thou knoweſt what it is to have the Lord to be thy God in Chriſt. I ſpake (even now) at large of the grace of Baptiſme. The ſelfe ſame is the extent of the Covenant; it reacheth not one inch ſhorter, than that I ſpake there. Now marke, as large as that is, ſo large is this Seale of Baptiſme; and the Lord keeper of the great Seale is the Spirit of Chriſt: he it is who brings it forth to the ſoule that needs it, and hungers after it by the taſte of the graciouſneſſe and ſweetneſſe of God in the Covenant. And he takes the ſoule, and ſaith: Poore ſoule, have not I oft convinced thee by my promiſe, of my faithfull meaning? Have I not ſaid, I will never faile or deceive thee. Yes Lord, but I am ſold under carnall ſence and infidelity: Well, but what ſaiſt thou if I bring forth the markes, the wounds, the water, and bloud of the Lord Ieſus ſide, & ſprinkle them upon thee? when *Tamar* knew not how to convince *Inda*, lo, ſhe ſends him the cloke, ſtaffe, and ſignet, asking him, Whoſe they were? and when he ſaw them he was convinced. This courſe was better than words, it had a reall relation in it. So here the Spirit brings out the very inſtruments of aſſurance, and laies water upon thy fleſh to ſecure thee, Chriſt in his life and death is thine: and ſhall not this be a reall relation above the naked word unto thee? Yes ſurely if together with the outward preſenting of the things, he alſo clap the Seale upon thy ſoule, and leave a print upon thy ſoft heart, which may aſſure thee he hath been there,

Gen. 38, 25.

to

Ephe. 1, 13. to fetch out thy slavish feare and infidelitie. Reade *Ephe.* 1, 13. where this Spirit is called the sealer of the Promise: its called the earnest of our Inheritance, and purchased possession. Ephe. 4. 30. Reade also *Ephes.* 4. 30. where it is called the Sealer of our redemption; By which phrases, all the whole grace of Christ is meant, viz. That the Spirit in Baptisme seales our Vocation, our Iustification, Adoption, Sanctification, and the rest, one as well as the other.

Vse 1. Branch 1. Now for use. If this be true, what cause of mourning is there for us in these times, that the grace and sealing power of the Spirit in Baptisme is so unknowne to the body of Congregations in this Church? How few behold Baptisme with such an eye? Oh! how do the most turne it into a ceremony? Some of the richer sort, making it a ceremony of Pompe and sensualitie: the poorer, of common passage and forme, which when its over, the Pageant is done. The better sort acknowledge but an initiating ordinance, serving to make men visible Christians. But as for grace, especially this exceeding grace of the sealing Spirit of Adoption and assurance, what one of an hundred sees it? Oh lamentable! We reade, that when certaine disciples of *Iohns* baptisme at *Ephesus*, were asked by *Paul*, If they had received the holy Ghost since they believed? They answered, They knew not so much as whether there was an holy Ghost or no. So may I say of our people: Alas, they are so farre from the Seale of Baptisme, that they know not whether there be any such thing or not? They know not that God hath any Ordinance of so high nature or no, as this, to convey assurance into a man of his regeneration: And how can such chuse but live a sad, drooping course? Act. 19, 2.

Branch 2. Nay, to this I may adde, that it is the case of thousands of Christians (whom we should highly offend, if we questioned them) who scarse see neede of such a sealing Ordinance. They praise God, they have believed their salvation, and since that, they have been rid of all feares and doubts, and walke on and on without ayle or annoiance. Indeede they found some adoe with themselves ere they could attaine faith. But when they once got it, they got all at once, and since feele small doubts or oppositions to it, within or without. No do? What? was all

grace

grace laid in one houre in your bosome? Have ye no sleppings in of Sathan, flesh, infidelity, revolt, bad world to unsettle ye. I will not judge you: but judge your selves, and enquire, whether that sudden peace of yours be not rather such a one as savors of presumption, or of a desire to be troubled no longer about the matter, than solid and profound: Feare the worst, the best will save it selfe. Tremble to thinke God should have an Ordinance in store, which you stand in no neede of. If it be so, then such as neede it, shall have it, but you may misse it well enough.

To these I may adde another (though better object of mourning) whose hearts are afflicted enough, for lacke of assurance: but what with their selfe-loving rest in their complements, and not going to the golden Scepter (with *Ester*) and what with their deapth of melancholy, hardnesse to be perswaded, as also their deepe bondage by unbeleefe, they will not heare of such a possibilitie of sealing assurance, but either thinke it a fable, or farre from their reach, and therefore set downe their staffe, that (if unbeleefe and staggering can doe it) all their dayes must be miserable. The Lord hath removed them farre from prosperitie, and put out their light. Oh, unthankfull ones! Doe ye thus requite the Lord for his Sacrament? Is this your meditation, application of the sealing power of it? Is it too good for ye, with *Ahaz*, to receive a signe from God! Doe ye not neede it? or, are ye so saped in bondage and anguish, that ye heed it not? Why then yeeld ye purposely to it? Why strive ye not to lay in for any grace which God hath for ye? What service shall God have from ye without it? If ye slight this comfort, must ye not needs slight obedience? If God should streighten ye in seeking it, and hold ye off; yet is there any such employment, so precious as this. Oh! poore soules, if lamenting would doe you good, what neede have ye of it? Oh! consider and come out of your dungeon! Tell me, when our Adversaries the Papists laugh and scorne the Doctrine of assurance, say its impossible: doe you favour them? Sure I am, in your conscience and conversation, ye are of another stampe: and do ye not tremble that you should dwell next doore to such, and fall into the same streame of their error?

Branch 3.

Ester 4.16. and 5,2.

Lam. 3. 18. Deut. 32. 6.

Esay 7. 12. 13.

2 Pet. 3. 18.

Secondly,

Use 1. Secondly, let all humble ones, that would follow the Lord in his Ordinance (if by any meanes they might comprehend
Phil. 3, 11. that for which they are comprehended of Ghrist) admire and adore this bounty of God in his Sacrament, who so long since thy Baptisme, when thou thoughtst no other, but thou hadst beene forgotten, yet hath remembred, or offers to remember thee with the fruit of thy Baptisme: who could have dreamt it?
Ioh. 13, 7. 8, 9. Once, when *Peter* heard Christ offer to wash him, he told him, he should never doe so meane an office to him. But when our Saviour replied, *What I now doe, thou knowest not, but hereafter thou shalt know*; then hee changed his minde. When the Lord gave thee Baptisme in thine infancie (which was a pledge of further favor) he shewed thee mercy. But lo, he had a deeper reach; and in due time, thou shouldst know it; and now, he offers it thee: No Sacrament passeth thee, but (if thy heart and mind be matches) he revives the print of thy Baptisme unto thee. Oh! Why is not thy heart broken at it? Lord, I have lived loosely, and basely, this twenty, thirty, fortie yeares, since thy baptizing me: Shewing that I was not much the better for it: And now shouldest thou at last send a showre to fetch up the
Iudg. 14, 14. seed of regeneration, from under this drie clod; *Out of the eater, bring sweetnesse*? and create thy selfe in a wombe so old, barren, and past all hope of new birth?
Gen. 18. 12. *Sarah* laughed (the text saith) when she heard of such newes: But truly Lord my heart hath cause to rend in pieces to see such mercy. Oh Lord, I see with thee a thousand yeares
2 Pet. 3, 8. are as one day! Thou callest things that are, as if they were
Rom. 4, 17. not? Thirtie yeares of ignorance, saped in the world, carnall, civill, saples under the doctrine of thy Grace and Covenant, (it may be also) a swearing, drunken, uncleane wretch (to be sure a son of old *Adam*) still an hypocrite and unbeleever. Oh! shouldst thou now (ere I die) prevent hell for me, and cause that word of Regeneration, which never afforded any favor to me; now to shew me, that thy Sacrament fortie yeares since cast upon me, hath not lost her strength and efficacy? Oh Lord! methinks now I see plainely why thou wert afore hand with me; Even that I might be ashamed I should be so behind with thee: That being on the surer hand, I might ply thy Covenant

venant the more earneſtly! Oh Lord, if thou hadſt not prevented me wth the grace of the Spirit, I had ſlept in death! and in thy livery, lived and died a Traitor. But now, ſince thy Covenant hath entred into mee: behold, I ſee well thy Sacrament hath added ſome ſtrength unto my unbeleeving heart; and laying all thy dealing together, I perceive thou meaneſt to heape hot coales of fire upon me, that I might at leaſure, (ere I goe to the pit, and be no more ſeene) know and feele that bleſſed uſe of Baptiſme, which I never ſaw. Oh Lord, I know there is a ſealing power in it! Its an annex to thy Covenant. No ſooner did that allure me to beleeve, but thy Spirit joyned it ſelfe to me, to ſecond it, to ſtrengthen my fainting heart, and then I ſaw, If thou hadſt meant to deſtroy me, thou woulſt never have ſpent one cord upon me! But ſeeing thou meaneſt to ſave me, all ſhall do me good, promiſe & Seale, and ſo I have found it Lord, and bleſſe thee in the view of ſuch experience! How many hundreds of my age, education, and faſhion, have quite given thee over in the covenant they made in Baptiſme? But now, I doe adore and wonder at this unſpeakable love of thine towards me; Oh let it never be forgotten. Iud. 13, 23.

Thirdly, let it teach thee to examine thy ſelfe about the truth of the ſealing grace of the Spirit in thy Baptiſme. If the Seale be as large as the Patent, to all uſes and ends of it; the way to trie thy ſelfe herein, will bee this, to examine thy ſelf about the work of the word of Regeneration in thee. If that have brought thee neere to thy birth, lo, here is the Spirit for thee, to give ſtrength for bringing thee forth to the light. For Baptiſme truly underſtood, ſeales up all which the word hath bred in thee. Deceive not thy ſelfe in thinking that the water alone will beget the to God. No, its the Word of God, 1 *Pet.* 1. ult. which muſt doe it, as, *Iam.* 1. 16. *Of his free will hee begat us by the Word of truth.* Trie thy ſelfe then by the uſuall acts of the word of Regeneration, and ſo thou maiſt gather that this Spirit belongs to thee. This is no place for mee to digreſſe: I will cull out onely two or three things which may ſerve for this uſe. Deceive not thy ſelfe, and God will not deceive the: Didſt *Uſe* 3. 1 Pet. 1, 22. Iam. 1, 16.

thou ever then feele in thy selfe that this immortall seed, cast into thy eare, did so descend into thy heart, as to worke any
2 Tim. 1, 11. immortall hope in thee? The Gospell reveales immortality and glory to the soule: Did it ever bring to light any such thing tothee? Did it ever conceive in thee a sensible distaste of all hopes below, and raise thy affections above? Did it ever cause the things of the earth, long life, health, successe, welth, money, pleasure, to be despised in comparison of the hope which is set before thee? Camest thou ever from the word, another man in thy aime, appetite, savor and love, than thou wentst? Did thy heart ever burne within thee there? And when thou camest with earthly, base thoughts, did the Lord so dash them by heavenly doctrine, and the hope of Christ, that thou returnedst to thy house with a distaste of thy selfe for them? Wert thou ever so touched and taken with the promise of the word, that thou wert loath to forgo it, for any delight? In particular, try thy self thus. 1. Hath the word of the Law cast a destroying seede of death into thee, & taken away that life of old *Adam*, & jollity in sin? Hath it defaced thy old Image, discovered thee to thy selfe to be an Alien from the Life of God, and commonwealth of Israel? the son of an Hittite and Amorite, as odious as one of thirtie old would be to thee, who never was baptized?

Instances of the words working.

2. Secondly, hath the Gospell cast a better seed of hope in Christ by the Covenant of reconciliation into thee? In thy bearing of this glad tidings, hath the Lord bored an eare in thee, by which this seede might conceive and kindle in thy heart? Hath it wrought the preparation of heart in thee, by brokennesse, tendernesse, humilitie, unweariednesse of paines, selfe-deniall? &c. Hath it setled and digested in thee, as a thing of such beauty, as in comparison of which, all the glory of the earth is drosse? Hath it abode in thee, and brought an undecaying sweetnesse into thee? Hast thou felt in thy wombe the paines of true life, and the new birth? viz. How corruption of
Gen. 25, 22. nature, selfe, and infidelity, have rebelled against the work, both of the Law and Gospell? Hast thou with *Rebecca* (in this combat) gone to God with thy complaint of the infinite lets that have held thee from beleeving? And hath the Lord by his Promise and perswasions, fastened thy anchor of soule upon his bottome

bottome of free grace and truth, renouncing thy owne hopes, feares, performances? So that now thou haſt him cloſe bound to thee in his word, from ever forſaking thee? Then I ſay to thee, thou art he whom the word hath breed Chriſt in, and formed life in thee by faith. What wanteth then? Oh! thy heart is fickle, and too weake to buy and ſell upon the bare word without wavering! yea, thou haſt much adoe to get victory over thy uncertain heart! Well, no wonder. Thou ſeeſt nothing, and to reſiſt ſence, is a great worke: yet, be faithfull with God, and give not over his promiſe, and by due cleaving to the bare truth of the Lord, begge further light, and reſt not in thy meaſure, much leſſe yeeld to any love of ſinne to darken and defile thee: And ſo doing, I aſſure thee, that to thee, (and to none but ſuch) the ſeale of baptiſme belongs: thou ſhalt find the Lord will by his Spirit convince thee deepher; the Spirit of Baptiſme ſhall bring forth Gods pledges, ſhew thee them, convey into thy faint heart, ſtrength, confidence, and courage of faith, and ſet thee above thy diſtempers, as if they had never annoied thee: If, I ſay, hee have purpoſed ſuch a decree of grace unto thee, he will effect it in time: elſe know, that (howſoever) yet thy ſervice is bleſſed, and thy faith hath breed the life of regeneration in thee. Ioh. 16, 9. 10.

Forthly, let this be exhortation, to urge us to apply our ſelves to Baptiſme, for the ſealing work of the Spirit therin. And firſt I direct my ſpeech to yong novices under the means: Slight not off the firſt incklings of this ſealing Spirit. The 1. layes & heates of the holy Ghoſt and fire, doe uſually breake forth in youth. Conſider, its not a dayes worke, nor a thing eaſie to ſettle the Spirit of ſealing upon thy ſoule; there be many ſteps to it. Oh! looke to it, yee young beginners; One cauſe why old Chriſtians walke ſo heavily, is becauſe they never heeded, or hatched the firſt motions of the Spirit in their beginnings! If then the Spirit of God doe call and ſtirre in thee, by early affections, love, zeale, enquiry; anſwer, *Speake Lord, for thy ſervant heares*; put him not off by eaſe or bondage; If ſuch a thought come, as this, What a dramme of Grace and Life of Chriſt is worth, or what vow thou madeſt in Baptiſme, and how retchleſſe thou haſt beene to keepe it; dally not with Branch 1. To young Novices. 1 Sam. 3, 9.

such items, shake not off, either pangs of terrour, by lusts of youth, or pangs of hope and love, with ease and sloth: for so the Spirit of sealing is fore-stalled, and the faire forwardnesse thereto, will hardly be recovered. Put in thy foote presently upon the Angells stirring the poole; if thou have an heart, none shall prevent thee heere, as there. If these seeds were not choked and these buds cropt, they would proove the assuring, sealing Spirit of grace in due time. Through contempt of it, the Lord leaves youth to that hideousnesse and ripenesse in sinne, yea a spirit of desperate debauchednesse in drinking, oathes, and villany, as would not bee beleeved of such youth.

Joh. 5, 4.

Rev. 22. 11.

Branch 2. To elder ones.

Secondly, I speake to all other, apply your selves to the Sacrament of Baptisme for this last evidence and seale of the Spirit, to let yee know that yee are the Lords. Lin not till the Lord hath seal'd yee for his owne: set his marke upon you, not to be blotted out: Looke up at each Sacrament, each Baptizing ye see, to the Lord; that (which in the former point I speake) as hee hath applied the grace of Baptisme by the promise unto you, so now hee would apply his Seale of assurance unto you by his Baptisme. Let not such a mercie be there to be had, and you not aware of it. Thinke it not too good to receive, if God will grant it. What is freer than gift to an unworthy one? Lord, I have long sate waiting for it, both by promise and Sacrament. At length when I little thinke, let thy Chariots come to my doore as *Ioseph's* to *Iacob*, that I may say, Its enough: *Lord, now lettest thou thy servant depart in peace.* I would not be to seeke of this againe for the world. Say as *Peter*, *Wash not feete, but all parts*, throughly drench mee in this laver; urge the Lord, Oh! though I am the unworthiest of thousands to enjoy it, yet it is as easie for thee to set thy Seale upon mee, as for mee to print soft wax; to put on Iesus Christ upon mee, as for mee to put on my cloathes: Let not my soule be sad and doubtfull all my dayes, for that which its so easie for thee to give. Let mee have that Seale Lord, and it shal be above all securities of land and lease: clothe me with this Robe, and all other threeds shall be base unto me.

Gen. 45, 28.

Luke 2, 29.

Joh. 13, 9.

Rom. 13, ult.

Remem-

Remember how long I have waitd for thy ſalvation Lord, as one that longeth for newes from a farre country, Oh! they ſhall be welcome! And for my part, I confeſſe, except thou helpe in the worke, and apply thy Seale, all my hearings, all thy Ordinances, Word, Sacrament, Promiſes, ſhall leave me as they found me; not one of the benefits of Christ can reliſh my heart, nor goe into my ſpirit, except thou draw it in to me. Oh! how wofull ſhall it be, to ſee all my labour as water ſpilt upon the ground? Gen.49,18. Ioh.6.44.

Thirdly, I adde this one item and caveat to all relapſed ones, who are ſunke from their firſt comfort & hope in the promiſe. Give not the Lord over for all that: Be not ſullen and diſcontent with him, nor thy ſelfe. Mourne and ſpare not, that thou ſhouldſt no more watch to ſuch a truſt as the Lord hath put into thee: That either thou ſhouldeſt be weary of clinging to the promiſe: That Chriſt ſhould not be to thee yeſterday, too day, and the ſame for ever: That either by feare of holding out, or preſumption of thy owne, or eaſe, or worldlineſſe, or eſpecially that body of death, thou ſhouldſt give way to new contents, the divels painted bables, and the faſhion of this baſe, declining, formall, hollow world. But be not hereby diſcouraged and deſperate with thy ſelfe: Shall a man fall, and not ariſe? Looke backe to this Arke and ſhip of Baptiſme, whence thou art fallen: No new baptiſme ſhall neede; the old (if ever thou wert baptiſed truly) ſhall ſerve; lay then hold of that, and be comforted. I knew an holy woman who never found her ſelfe ecclipſed and damped in her comfort, but ſhee found comfort by her Baptiſme; but ſhe was in indeede a very ſweete patterne of humilitie, and of acquaintance with God in all his Ordinances. If thou conſider well, Baptiſme is thy ſecond boorde after ſhipwracke; doe but lay hold upon one broken peice of this ſhip and ſay, Lord, I have beene thine, ſave mee: I have felt thee ſweet in the Promiſe and Seale, though now it be otherwiſe through a dead heart; doe but crawle in the waters, and touch a brim of this ſhip, and lo, the Pilot will receive thee in againe: not to make a trade and falling ſickneſſe of often revolting, but to make thee more wary and fearefull, Branch 3. To relapſed ones. Heb.13. 8. Ier.8, 4. Pſal.119,94.

never to provoke the Lord in like matter, through his grace sustaining thee.

Vse 5. Lastly, if God have revived thy spirit by this Seale of Baptisme, walke before him in the strength of it: Seale backe to him the fruit of it, in a most faithfull, close, and wary course. Consider, the sealing Spirit hath many blessed properties; learne, hold, nourish them in thy heart and course: Give testimony to God and his cause, honour and Religion; seale him this fruit of thy service, who hath not neglected thee in such a favour. Disdaine not any weaker ones, who have not attained thy strength, cannot saile upon the maine, but are faine with their poore weake faith to goe by the shore: pitty and helpe such with the Spirit of compassion, for his sake who sealed thee, when he ought thee no such mercy. Apply thy selfe to the marks of this seale, looke upon each letter of this stampe, and

The fruits of the sealing of Baptisme. let it teach thee thy duty. The sealing Spirit is a spirit of singular peace of conscience, and joy in the lively hope of salvation; liberty with God, fulnesse of faith and perswasion, confidence in prayer, pureneſse of heart and life, and so of the rest. Dost thou walke thus? Approove thy selfe in some truth herein.

1 Pet.3,21. Touching the first, S. *Peter* tels thee, baptisme is the answer of a good, that is, an excusing conscience. What is that? If it be demanded, whether it be broken, humbled, beleeving, pardoned? It answers, yea Lord, thou knowest it. Hast thou peace therby?

Rom.5.1. Dost thou walke with it daily, and nourish it? If so, this peace

Ephes.6.15. will be as Armour to thee. *Paul*, *Eph.* 6. 15, calles it the shooes of peace, for as by them our tender feete walke safely upon the flints, and rockes, and gravell, which else would cut and wound us: so by peace, we have safety in troubles, count them

Iam.1.2 all joy, and are not unsetled by them in our course; If so, then

Phil.4,7. also this peace will rule our hearts and minds: Wee will be kept in awe by it, that rather than we would lose and forfeit that, we would lose any jewell: so deare it is and so hard to recover. Oh! if so, then wee shall not be moved in all the tumults of this hurrying world, the malice of Tyrants, the declining of Hypocrites, the great jollitie of Timeservers, the scuffling for honours and great things: but this peace shall calme us. Againe, if this peace of heart by justification be in

us,

us, it will preſent us with an holy complacence in our eſtate, a ſweet content in God above any other object: as one that hath found a Pearle, hath a fuller contentment, than in the corne, cattell, and trifles formerly poſſeſſed; this comprehends all and drownes them: And the heart of ſuch a man is at eaſe, he carrieth more about him than they who have large poſſeſſions. So, there is not onely a quietneſſe from former warre: but an excellent reflexion of welfare, ſuch as was in *Adam* ere he ſinned; and in this, better, that he deſires not to change it for any other. And laſtly, to this preſent ſweetneſſe and joy, there is alſo afforded to ſuch a ſoule, an undecaying taſte of the glory to come; a liuely hope and waiting for it, as one who hath an earneſt in hand of a full ſumme, waiteth for that ſumme to be wholly paid at the day appointed. So is it here. The peace which worketh ſweetneſſe of ſpirit for the preſent, enlarges it ſelfe further, and gives the ſoule a taſte of that eternall joy which it ſhall poſſeſſe hereafter, when it ſhall put off this corruption, and earthly tabernacle for one not made with hands.

Secondly, the Spirit of ſealing hath fulneſſe of faith in it. Its 2.
therefore compared to full ſayles of wind, which carrie the Heb.10,22.
ſhip an end. Is it ſo with thee? Art thou free (in good meaſure) from a life of ſence, from judging things of God by the outſides? Canſt thou reſt in this, that although thou neither heareſt voyce from heaven, nor ſeeeſt ſhape, yet there is a Sun within the clouds? There is a God, and all the fidelity, truth, and love is ſtill in the promiſes, which ever was without ſhaddow of turning. Art thou by this faith, carried above thoſe feares, doubts, diſtempers, which (when the coaſt was miſtie) Rom.5,2,3,4.
thou wert annoyed with? Walkeſt thou now with cleerer comfort, joy, and perſwaſion of Gods love, providence, promiſes? Is thy heart as the Arke above the rockes? Is it farre o- Gen.7.10.
therwiſe with thee in the frequencie, the diſmalneſſe of thy unbeleefe, than formerly? Are thy buffetings, temptations, luſts, well blowne over? Then hold and nouriſh this fruit in thee, knowing it is no common thing. But Oh Lord! where is the man to whom I ſpeake this?

Thirdly, nouriſh thy liberty. Was it wont to be an uſuall 3
thing to thee to be clogged with the weight of ſinne, *Heb.*12.1. Heb.12.1.

vexed with the fiery darts of Satan and his noyſome buffetings; toſſed with ſtrong luſts: Was the worke of God irkeſome, painefull to thee, hardly drawn to it, ſoone unſetled? How is it
2 Cor.3.17. now? The Spirit of ſealing is a free Spirit, 2 *Cor.*3. 17. The Lord is a Spirit, where he is there is libertie. Doſt thou now
Luke 1,6. walke in and out with the Lord as a ſonne in the houſe, well provided for? Rid off thy old chaines; enlarged to runne the
Pſal.119.32. Commandements of God with chearefulneſſe. Haſt thou freedome from thy old feare? Hath the Lord both overthrowne the court of ſinne and bad conſcience, and all the officers of it? Canſt thou meete the Bayliffe ſecurely? Canſt thou as a free
Gal.5.1. man, looke upon Satan, hell, death, without horror? Nouriſh it and be thankefull for it.

4. Fourthly, Haſt thou the boldneſſe of the Spirit of adoption? Canſt thou come to the Lord in prayer, with holy confidence?
Rom.8,15. Is thy ſlaviſh heart gone? Dareſt thou call God Father by good
Verſe 26. proofe and triall? Doth the Spirit of God teach thee to pray?
Zach.12.10. Doth it purge out thine owne ſpirit of ſelfe, of gifts, of forme, and teach thee to pray wiſely, with feeling and groaning under thy corruptions, ſeeking more mortification of heart and ſpirit? Art thou ſo fervent, and frequent as one that knowes his welcome? Canſt thou lay in daily for thy ſelfe and others? Bleſſe God for thy portion, and priſe it.

5. So fifthly, Haſt thou the ſpirit of holines & purenes? If thou be ſealed by the aſſuring Spirit, thou are ſealed by the holy Spirit of God: How doth it appeare? Is there love of purenes and holines, a loathing of all falſehood and profanes in thee? Haſt thou got-
Deut.33,16. tena pure title unto, and uſe of all ordinances bleſſings, and ad-
Tit.1.15 miniſtrations of God towards thee? Art thou able to ſay, *To the pure all things are pure?* Doſt thou grow more fruitful and plentifull in holines, all holy means (meditation, faſting, conference) holy duties (compaſſion, mercy, love, pietie, ſobernes,) holy graces,
2 Pet.1.5,8. (as faith, hope, patience?) Doſt thou adde grace to grace, ſo
2 Pet.3,ult. as thou maiſt not be unprofitable? but grow, be rooted and ſet-
1 Cor.15,ult. led? ſtill then I ſay nouriſh theſe. I aſſure thee, this world is not for ſuch matters; bleſſe him that hath called thee out of it: & in the ſtrength of this ſeale of Baptiſme, walke on (as *Elia* did) to
1 King.19,8. the mount of God. Grieve not this ſweet Spirit by any luſts,
Ephes.4,30.

or

or roote of bitterneſſe; keepe the world under the girdle of this Spirit, provoke him not to forſake thee, but having felt his ſweetneſſe, let him not depart from thee, till hee have conducted thee into the land of righteouſnes. And know, if this Spirit be given thee, thou keepeſt a coſtly thing, which not all they have (who yet beleeve) in this meaſure: deceave not thy ſelfe about it, and if thou have it, nouriſh it carefully. For as the traveller, who hath nothing to loſe, is careleſſe of theeves; ſo know, thou that haſt ſuch a charge, hadſt need be jealous, leaſt Satan, the world, and thy evill ſelfe rob thee of thy treaſure. And Ephe. 6. 18. this be ſaid of this 3. generall alſo of the end of Baptiſme: and ſo of the whole doctrine and uſe of Baptiſme (the more largely, becauſe I ſhall touch it no more, as I purpoſe to doe the other) Oh! how is it to be lamented, that the knowledge and uſe of it, is no more underſtood by our Miniſters and people!

CHAP. VI.

Of the Supper of the Lord. The deſcription and parts of it. And firſt of the Sacramentall Acts of it.

I Come now to the Doctrine and diſcourſe of the Supper of the Lord: wherein, as I foreſee, that thoſe things which do peculiarly concerne the handling of it, will take up much more roome than the former of Baptiſme, (as being the Sacrament of growen ones, and therefore having in it more life for preſent adminiſtration and uſe, than the other of Infants:) So alſo, I ſee much labour is ſpared me in this latter, becauſe of thoſe generals which unavoydably have been handled in the former; I ſay ſo far as thoſe things do agree to the Supper, ſubjects only being changed. So far then as ought hath beene toucht before, of the Order, the Conſtitution, the Acts, Grace, or Sealing of Baptiſme, which may ſute and agree with this of the Supper, let none looke for the Repetition of it: onely in ſuch grounds, I will content my ſelfe to point to the ſpeciall application in few words, and dwell the longer upon things, peculiarly proper to the Supper. And thoſe are theſe three:

The

The Acts to be performed; The distinct grace offred in it. The speciall end of it, which stands in the sealing power, and the object wherabout its occupied.

Description of it. The Supper of the Lord then, (to describe it first:) is the second Sacrament of the Gospell, consisting of Iesus Christ exhibited in the Bread and Wine, wherein by certeine Acts, duly performed about the Elements; whole Christ-body and Blood is conveyed to the Soule, for the sealing up of her Growth, and encrease in the Grace of the Covenant.

1 Branch, of the order. First, I point in a word at the order. In the first Sacrament, I noted the impudency of such as will invert Gods order; Now in this I taxe the Distrust of such as profit not by the connexion of this to the other. Who so then have truely tasted of the Grace of Baptisme, and have lyen in the wombe thereof; Let them come in, and humbly, yet confidently, plead for the succor of this second. For the Lord who hath no superfluous nourishment for Bastards; yet wants no necessary releefe for sonnes and daughters. The Lord is not as that worke-man, who having built the house leaves it at Randon to whose will, to mend; it may droppe downe to the ground for him, its none of his: But the Lords buildings are all his owne, and hee compts it no lesse perteining to himselfe to keepe it in Reparations, than first of free grace, to make it an Habitation of his owne, by his Spirit. Yea, the new borne Babe, whimpering for the breast, pleads not more effectually with the tender mothers heart, to give it, than that Soule which is really bredd the Lords, hath liberty to cry, *Abba father*, susteine mee, preserve mee; I am thine Lord, save me, mainteine thy lot and portion in me, as by all holy Ordinances of support, so by this thy Sacrament, as most peculiar to that end. Lord of thee I am, 1 *Cor.* 1. 30. Blood, Flesh, Bone, all I am, I am from thee: mainteine the Creation of thy hands by all meanes, against all enemies, in all spirituall welfare and prosperity, meet for thy glory, and the good of thine, so farre as all thy Promises, and Priviledges (belonging to the members of thy Body) can effect it. Remember, it will be as great a dishonor for thee, to leave the workmanship of thy hands, as if thou hadst begun to build and given over thy worke at the first.

Vse

1 Pet. 2, 2.

Psal. 119, 97.

Se-

Secondly, I ſay, it conſiſts of Ieſus-Bread and Wine: Sacramentall union hath beene toucht already. Heere I adde, that the Lord Ieſus, who unites himſelfe to his Word of Promiſe to his Beleeving ones, bidding them, *Eate good things, and delight themſelves in fatneſſe*; Thereby, putting into his Word the ſpirit of nouriſhment, refreſhing, and ſupport to the Soule, doth alſo unite himſelfe to Bread and Wine, (both Vnions are Spirituall, both Verball and Sacramentall, yet Sacramentall including the Verball is above it) to convey Spirituall refreſhing more fully, more immediately, more lively into the Soule, than by the former alone. As if hee ſhould ſay, Oh! poore Soule, I am content to unite my power and fulneſſe of ſtrenght and comfort, not onely to my Word and Promiſes, but even to my Creatures alſo, (and yet thinke it no abaſement neither) for thy good: I know thou haſt as great need of a ſigne of my good will and love to uphold thee, as ever thou hadſt of my Creating power to forme mine Image at the firſt in thee: If there were uſe of both Word and Water to become a ſeed of Regeneration to create thee: there is as great uſe of the ſame word, and Bread and Wine to cheriſh thee. No man ever hated, but preſerved his owne fleſh: To ſhew then how deare thou art to me (even as the wife to the husband) loe nothing ſhall ever part thee and me, which I can doe for thee: I that was with the former to breed thee, will bee with the latter to feed and nouriſh thee: no neceſſary aid ſhall be wanting, for all ends meet, as well to keepe thee fat and wel-liking in goodnes, as to make thee good; I who created thee of nothing, yea of worſe then nothing to bee mine Image, will not faile of good to make thee better: therefore acknowledge my love and faithfulnes in both.

2 Branch, The cõpound. Eſay 55.2. Ephe. 5, 29. Pſal. 84, 11. Eſay 57, 19.

The Vſe may bee to convince all ſuch as have a ſmiſter and unequall conceit of the worth of Sacraments, as if the neceſſity and Sacramentall union of one, were not as eſſentiall and thankworthy as the other. Papiſts firſt, although they magnifie both Sacraments too farre; yet debaſe the Sacrament of the new birth, under the other, which they call of the Altar: Here they put all their confidence, and lay all their treaſure; Chriſt ſhall not onely bee united Sacramentally to it, but even Tranſub-

Vſe. Againſt two ſorts.

ſubſtantiated into it: its their Pandora, to which they have brought all their baſe additions to adorne and ſet it foorth: whereas the union with both theſe is one and the ſame for their ſeverall uſe: and if not equall, then none at all. Contrary to whom, is another conceite of ſuch as thinke, there is leſſe uſe of this union than the other: ſeeing the Church may farre worſe want the Sacrament of ingrafting than the other. To which I anſwer, that although in ſome reſpect its not to bee denyed that the Sacrament of a Chriſtian being, hath in it ſelfe a preheminence above the other of well-being; yet in the wiſedome of the ordeyner, and for the continualneſſe of uſe which the Supper hath to repaire the daily wanzings and decayes of the ſoule: its moſt certaine there ought to be made no compariſon betweene their neceſſity, no unequalneſſe to bee imagined. But as the child being asked whether it love father or mother beſt, is taught to ſay, I love them both beſt, I love neither better than other; ſo ought a Chriſtian to ſay of theſe. Whereas the adminiſtration of God in the old Church is alledged, That their circumciſion was long without a Paſſeover: I anſwer, What God can doe by one when he denies another, is not here debated: but rather what eſteeme he requires of both, ſo long as both equally may be enjoyed: Nay further, we know God bare with his Church for the long intermiſſion both of Circumciſion and Paſſeover, after the ordeyning of both: how much more ſhall hee not tollerate onely, but ſupply aboundantly the neceſſary want of the one, if perſecution compell it? But otherwiſe in the liberty of both, who ſhould dare to dreame of an inequality?

2.

The materials of it.

Now I come to the materialls: and firſt of the Elements, to wit, bread and wine: whereof, becauſe I have ſpoken ſomewhat before, therefore here I will content my ſelfe onely to treate a little of theſe foure particulars. Firſt, the ſenſibleneſſe. Secondly, the aptneſſe. Thirdly, the ſimplicity. Fourthly, the fulneſſe of theſe two Elements.

Foure things.

The firſt ſenſibleneſſe.

Touching the firſt, ſeeing the Lord would have theſe Elements ſo plaine and ſenſible reſemblers of heavenly nouriſhment, how ſenſibly ſhould our ſoules bee lifted up by them to the things reſembled?

It

It comes to my minde what *Moyſes*, *Deut.* 8. 2. 3. &c. tells the *Iſraelits*, that the Lord had ſo palpably diſcovered himſelfe to them in the Wilderneſſe, that for ſhame they could not but know, beleeve, and obey him. The Lord (ſaith he) hath revealed himſelfe to all your ſences, yee have heard his terrible voyce in the mount, yee have ſeene the rocke guſh forth water, a Table ſpread in the Wilderneſſe; all other wonders, you have felt him on your feete, your ſhooes not waxing old; worne him upon your backes, your apparrell not tearing: and ſhall the Lord be ſtill a ſtranger? So I may ſay heere! you grope him, touch and taſt and ſee him in Sacramentall bread, and doe yee remaine diſtruſtfull? 1 Ioh. 1. 1. Act. 17. 27.

Objection. But they ſeeme not to have any ſuch power in them.

Anſwer. They are, I confeſſe, as the craggy hill which *Ionathan* and his Armorbearer went up, upon all foure, when they were to goe fight againſt the Philiſtims. We know what *Ionathan* ſaid to his ſervant: Bee of good courage, if God give us a ſigne that our journey is from him, we ſhall prevaile. So I ſay, this hill is craggy, and there is ſmall likelineſſe of overcomming if we looke to carnall reaſon: But ſeeing theſe Elements or rather the Lord in them, ſay to us, Come up, be wee of good cheere, beleeve and goe up, the Lord is with us, and hath given us a ſigne, that we ſhall prevaile, as unlikely things as theſe may ſeeme, to reſemble and convey Chriſt our nouriſhment unto us. 1 Sam. 14. 10.

Secondly, as touching the aptneſſe of Bread and wine to exhibit the nouriſhment of our Lord Ieſus: wee may conſider how like to himſelfe the Lord Ieſus is, both in his word and ſeales, rather ayming graciouſly at the moſt eaſie, peculiar way to let in Chriſt, than dealing in ſome darke courſe, little to the purpoſe for our good. He knew it was no eaſy thing for fleſh and blood to be ſubdued to the Sacrament of Chriſt our nouriſhment: therefore he offers him moſt aptly and fitly unto us, that like might carry us to like: As he ſaith, 1 *Cor.* 14. 19. *I had rather ſpeake one word in the Church to underſtanding and edifying, than* 1000. *in a ſtrange language.* So, the Lord had rather give us one or two ſignes of our ſpirituall refreſhing, with 2. *Aptneſſe.* 1 Cor. 14. 19.

with propriety and facility, than a 1000. with darkeneſſe: And why? becauſe hee knowes they are myſteries which he offereth both in word and Sacraments. If then he ſhould ſpeake to us in ſtrange phraſes, a farre off, or offer us Sacraments of things intricate and obſcure, how ſhould wee conceive him
1 Cor. 14, 8. when a darke thing is opened by a darker? If the Trumpet give an uncertaine ſound, who ſhall prepare to the battell? Sacraments are Gods legacies: If then wiſe men would not leave legacies unapt to their children, as Bookes to an Idiot, or ſhop and tooles to a Student; but wiſe and apt gifts according to the uſe of ſuch as are to enjoy them, how much more the Lord?

Vſe. The uſe is to confute Popiſh preaching and Sacraments in point of their obſcurity. Alas! farre are they from Crucifying Chriſt plainely before the people, by manifeſt ripping up of
1 Tim. 3, ult. the myſtery of godlineſſe, Chriſt incarnate, crucified and aſcended, to be the life and ſupport of his Church. Rather they maintaine this principle, That ignorance is the mother of devotion, and wrap Chriſt againe in his ſwathe bands of darkeneſſe, that no man may conceive him: yea, when they have ſo handled the matter, that the people are carryed furtheſt from Chriſt, both in doctrine and ſeales, then are they quieteſt and their hearts moſt at peace. A ſigne that Sathan the God
2 Cor. 4, 4. of this world dwelles among them and keepes all locked up in peace, minde, conſciences and affections, ſo that the light of Chriſt might not enter, but rather all profaneneſſe, Idolatry might beare ſway. As for the aptneſſe of nouriſhing Elements, what ſhew is there left in their Sacrament of their Altar, either in the matter, (which they have taken in part from the people) or in their adminiſtration (which ſtands in Heatheniſh obſcurities and rites of no ſignificancy:) or in their ſcope, (which is to give God a ſacrifice, not to take from him any nouriſhment.) Therefore let us abhorre them: and both bleſſe God that hee hath not quite ſuffered us to be drowned in their darkeneſſe: beſeech him to purge us more and more in theſe ordinances, and eſpecially grow more capable by them: for if theſe Glaſſes will not helpe us, we are not dim-ſe, but blinde.

I proceede to the third, the ſimplicity of them. We ſee by what homely naked Elements the Lord Ieſus reſembles this ſpirituall nouriſhment: not by coſtly bread, ſpiced and delicate, nor by compound and coſtly drinkes (ſuch as ſome nations, Turkiſh and others uſe at this day) ſuch as might better ſute with the palate, than ought elſe: nor yet with coſtly ſtate of Celebration: but homely bread and common wine: yea, and that when the bellies of the Diſciples had beene filled. To the hungry and thirſty, meate and drinke is welcome for it ſelfe: But our Saviour offring theſe to full ſtomacks, would have them to know, that other things were by him intended. 3. ſimplicity.

The uſe is to confute all Popiſh bravery in the adminiſtration of this Sacrament; their apiſh ceremonies and trickes uſed to ſet forth Gods materialls, as if hee were too ſimple for them: Oh! They muſt have ſo many pompors Rites of Altars, Adoration, Circumgeſtation, as if Gods naked Elements were baſe things. Nay their curſed tranſubſtantiation, as it offends in other higher reſpects, eſpecially in turning a baſe creature into the ſimilitude of God: and ſo deſtroyes all Sacramentall relation: ſo alſo againſt this in ſpeciall, that it deſtroyes the plaine homelineſſe of Gods invention, thinking that except bread and wine turne fleſh and blood, their goodly Idoll is diſparaged. An abuſe properly to be taxed in this place, for in the other Sacrament, they maintaine no ſuch Tranſelementation of common water, into the water or blood of Chriſt.

Secondly, it ſhould teach all true receivers of this Sacrament to take order againſt a carnall heart in their comming to, or taking of this Sacrrment. Let our hearts be to all carnall receiving, as the ſtomacks of the Diſciples now were to bread and wine, whereof they were filled. Come to the Lord as one weary of thy ſenſuall appetites and objects. Bring not the thoughts of thy trade, money, belly, pleaſures thither. Its an holy thing of the higheſt nature which the Lord offers thee: If thou ſhouldſt behold all precious outward objects of gold, and ſilver and Iewels to melt and run downe the ſtreets, how baſe they would be? Thinke here when thou commeſt to this Sacrament *Uſe.* 2.

Sacrament, and seest the Lord Iesus offered under such bare & poore creatures; that God sets him above all outward glorie of the earth, and would shew thee his glorious grace in the true lustre thereof, so that no base thing should eclipse it; Bee then, or strive to be as Christ would have thee, wholly spirituall, and set thy affections upon thy treasure, where Christ sits: looke not upon the outside, behold not the ragges and cloathes of Christ risen; but heare the Angell, saying, Behold he is risen, he is not here. That Lord Iesus whom here thou seest in his spirituall grace, farre better than any carnall bravery can expresse, a naked simple Christ present to the naked, plaine and honest eye of faith: I say, him thou shalt one day behold at his second comming, confounding all the pompe of the world, so that not a stone shall bee left upon a stone. Say with *Paul*, If I were to know Christ upon earth, yet would I not in the flesh.

Col. 3, 1.

Luk. 24. 5.

Matth. 24, 3.

2 Cor. 5, 16.

Fourthly, the fulnesse.

Fourthly, for the fulnesse of these Elements. For wee see that our Lord Iesus would separate and sanctify, both as well as one, to typify full nourishment: Bread is the staffe of life; wine the cherisher of the Spirit: Both make full nourishment, and therefore well succeede the Passeover which was wholly to be eaten or burnt. To teach us to abhorre that cursed Popish stelth and sacriledge in taking the Cup from the people, pretending that the other of bread conteines it: For what is that to us, that God can exhibite the power of both in one? We looke in the Supper, not what his unlimited, but his revealed power is: hee will so worke by power as he is pleased, and willeth to worke not otherwise: Therefore in reversing the signe, they doe quite disanull the Sacrament. Other uses shall be added when we come to their proper places to treate of the second generall, Christ nourishment: and how wee ought to come in the sence and triall of our wants to the Supper.

Exod. 12. 8, 9, 10.

Of the acts of the Supper.

Now I come to the outward acts of the Supper. Ere I speake of them in speciall, this I adde to the former, that all acts and rites of this Sacrament are then duly performed, not onely when persons are duely qualified to give and receive: but also when the Institution is punctually followed, because that is our Canon to goe by in this kinde, which neither Minister nor people

people muſt tranſgreſſe, eyther by exceſſe or defect. For if once any liberty be allowed men to chop or change herein, certainly there is not greater varietie in dreſſing our bodily diet (each ſtomack affecting her owne way) as there would poove diverſity of faſhions in giving and receiving the Sacrament. Therefore one ancient inſtitution muſt overrule all perſons, times, & adminiſtrations. And looke what I ſayd before about the choyce of Elements, and ſuch like things: the ſame I ſay of the adminiſtration of that Sacrament, that all muſt fetch their warrant from hence. I doe not meane that each circumſtance of action, which our Saviour or the Diſciples performed, is neceſſarily included in the Inſtitution: No, there may be ſundry perſonall acts done in this or any other ſervice of God, which when they are done, become worſhip, and yet are arbitrary to doe or not, as the perſons are diſpoſed; onely plaine and unavoydable reſpects of defilements, and true ſcandall, are to be avoyded: But by [Inſtitution] I meane thoſe eſſentialls of matter and perpetuall rites about it, which our Saviour himſelfe and his Diſciples performed. Theſe I affirme are indiſpenſable, both one and other: It being as ſinfull to offend in the due forme of Baptizing, as in changing the Element: and ſo, as unlawfull to alter the words of Inſtitution in giving the Supper, as in changing the Elements, or in taking away their number. And hence it is that *Paul*, 1 *Cor.* 11.20. being to correct the foule abuſe crept into their Supper, by Love feaſts, calls them to the Inſtitution, wherein ſeeing no ſuch thing could be ſeene, therefore he pares it off as ſuperfluous. In like ſort the Church of Chriſt hath abhorred all ſuch additions of traſh and humane invention, as crept in, in their ages: as Creame, Salt, Oyle added to water; detraction of the Cup in the Supper, diſanulling of the union, and turning the materiall of a Sacrament into the forme, ſo that there ſhould not bee a difference in the thing ſignifying and ſignified: and ſo at this day we renounce the errors of the Greeke Church, mixing water with wine, and their old abuſe of fire in Baptiſme to marke the face of the infant: and infinite others of the like ſort: ſome of which defile, others diſanull the Inſtitution, both infringe it. Yea, ſo ſolemnely ought the Inſtitution to be performed, that

1 Cor. 11, 20.

by vertue of it, other vices and errors of perſons (not ſo avoydable) are to be tolerated and excuſed from annulling the ordinance, though they are foule eye ſores. The uſe whereof is, firſt, to prepare way to ſpeake of the ſeverall Acts following in this our diſcourſe, with better ſavour: to teach us to obſerve them the more ſtrictly, and to profit by the uſe thereof. Secondly, to make conſcience, as neere as poſſibly wee may, of the punctuall inſtitution of Chriſt, abhorring all other, as the way to ſuperſtition and confuſion: and beleeving that all the grace and bleſſing belonging to the Sacrament (next to the ordeyner himſelfe) depends inſtrumentally upon the ſacred and inviolable inſtitution of the Lord Ieſus.

Now to the particular acts, and firſt of the Miniſter, then of the people, to repeate nothing before ſaid of his qualification; Note, That the Miniſter being in Gods ſtead betweene him and the people, is to act thoſe, all and onely acts which the Lord Ieſus himſelfe did, at the Celebration of the Supper: not as if he ſhared with Chriſt in the power of eyther ordeyning or ſanctifying the Elements of himſelfe, ſince all which he doth is both in the name of, and for the uſe of his Maſter, for whom hee is onely to make way in the hearts of the people: But as a Miniſter, he is for and in place of Chriſt himſelfe, Chriſt being in him, (or the Father himſelfe in Chriſt rather) the doer of all, as the Prophet of his Church. And the acts he is to diſcharge, are foure. Taking, bleſſing, Breaking or Powring out, and Diſtributing of the ſignes of both kinds.

I. Taking.

Luk. 22. 19.

Firſt, touching the taking of the bread and wine, it conteineth theſe two things. Firſt, the culling out or chuſing. Secondly, the ſetling of them unchangably to their ſervice. For the former, The Lord Ieſus, *Luk.* 22. 19. 20. tooke bread, and likewiſe the cup: that is, out of his wiſedome, he choſe out from among all other creatures, theſe two, bread and winee, to decipher the ſpirituall nouriſhment of his body and blood: ſo that by this choiſe, they have the prerogative to doe that which no other creature beſides may. Now in ſuch as choiſe, there muſt be a ſeparation of Elements from their diſhonour to honour: From baſeneſſe and vileneſſe to glorious uſe: for what compariſon is there betweene earth and heaven, the common creature in daily

2. things.

I. Separation from common uſe.

ly uſe, taken from the Bakers basket or the cellar; and the heavenly body and blood of the Lord? What ſhall then reconcile theſe? Surely the divine power of Chriſt: hee muſt take off the common and baſe cloathing of it; and as it is ſayd of *Iehoſhua* (for the typifying of the more honourable miniſtery of Chriſt above the legall) that his filthy ragges ſhould bee taken off, and goodly pure garments put upon him: ſo heere, the Lord takes off the old coate of the creature, ſerving for all ſorts, at all times, for corruptible or corrupt uſes, ſo that (for the time being which it ſerves for) is is ſacrilegious to conceive or uſe it for private uſes: (as its ſaid, *Eli's* ſonnes thruſt their forke into Gods Caldron and pulld out holy meate for themſelves) but it is ſeparate from men; its Gods bread and wine for his owne table and uſe. Zach. 3. 4. 1 Sam. 2. 13.

Secondly, the Lord cloathes them with honour: he brings them into his owne houſe, and ordeynes them to be veſſells of uſe for himſelfe. Not that this ſeparation takes any thing from the natures of the creatures: nor yet that it puts any inherent holineſſe into them: No, but onely takes them from common uſe, and puts them to an honorable and holy. And yet this muſt not bee conceived in a generall ſence onely; as if there were no more in it, than in other creatures made pure to the beleeeer: For ſo each creature is pure to the pure: purified from the uſurpation and curſe, and ſanctified by the Word and Prayer, to convey love from the giver, and to prepare the receiver for his ſervice: But this is a further holineſſe, ſuch an one, as, though it bee not inherent, yet it is reall and in relation to the uſe the Elements ſerve for; it is a cloathing of honour and holineſſe during the ſeaſon of it, and that by vertue of Chriſt, who hath ſtamped it upon them by his owne hand. Tit. 1. 15.

Secondly, the Lord Ieſus by taking, hath ſetled an abiding ſervice upon theſe Elements: ſuch as no mortall man might dare to reverſe or deface, adulterate or change. For why? Who is able to amend the worke of God, or to adde to the worke of perfection it ſelfe? This ſeparation being in a ſort as the worke of Creation: which God ſeeing, approoved as good, and not to bee bettered: and therefore to laſt and abide for all 2. Setling.

ages. So that curſed be hee who ſhall meddle with this holy workemanſhip of Chriſt: His ſeales are in this as his word is, outlaſting and outliving the deviſes of men; through all generations, and abiding for ever. Choſen they were by the hand of a dying Saviour, yet immortall; and therefore no hand ſhall ever bee able to abolish them: If any ſhall adde or diminiſh from them, the Lord ſhall diminiſh their names from the booke of life; and adde unto them all the plagues written in his booke againſt all ſacrilegious theeves or uſurpers in holy things. But more in the uſe.

Vſe 1. Of the former branch.

Firſt then for the former points uſe. It ſhould teach us, to rejoyce, when we behold what coſt God hath beſtowed upon baſe creatures for our good: when *Naomi* ſaw *Ruth* come home full of the bounty of *Boaz*, ſhe asked her, Where haſt thou bin my daughter? One cauſe of her joy was, becauſe ſhe ſhould fare the better for her daughters change: So, there is no good ſoule which ſees this coſt beſtowed by the Lord upon theſe Elements, how he ſeparates the vile, and puts on a pretious garment upon them; but hee ſhould rejoyce therein for the good of his owne ſoule, and ſay, Lord I ſee this creature cloathed with honour, that it might carry him who ſo cloathed it, into my ſoule, and put on the Lord Ieſus upon mee the more eaſily, in all the riches of his attire, in all the fulneſſe of his grace and nouriſhment: I ſee no uſe the creature hath of it, but that all the excellent Nouriſhment which it reſembles, might be layd as by an hand in my lap. The Diſciples who ſaw their maſter uſually converſe with them in his poverty and baſenes, no doubt were raviſhed, when they beheld him transfigured & glorious. Oh! they ſayd, Its good being here, they were loath to depart: ſo may we ſay with the Author to the *Hebrewes*; Behold we ſee Chriſt who was baſe, now in glory, leading captivity captive, giving gifts unto men: yea ſo glorious, that he chuſeth rather to appeare in the honouring of poore Elements, than he would be wanting to us. Abroad we ſee theſe creatures not only ſubject to vanity in their uſe, but alſo abuſed by ſinfull wretches to corrupt & baſe ends: but when we come to the Sacrament, loe there we ſee them cloathed with honour & ſet apart to heavenly ends: ſuch as no drunkard, Epicure, ſwearer, or carnall minded

Ruth 3.16.

Matth. 17.4. Heb. 2.9. Ephe. 4.8.

minded perſon (though hee preaſe to the Sacrament never ſo boldly) can atteyne unto; There they onely ſerve to reach out Chriſt the nouriſhment of his Church; they ceaſe there to be periſhing, and begin to be meate and drinke of eternall life. How ſhould we bleſſe God for them? When *Bezaleel* & *Aholiab* were endued with gifts from heaven, to carve and ingrave wood, braſſe and gold in a curious manner; who could have beheld a peece of rude wood or mettall, a little before common and miſh apen, but now curiouſly ſet foorth with pictures and delights, ſerving for the Tabernacle and the honour of God directly; but he muſt needs adore the wiſedome of that Arch-workman, who by ſuch meane men could put ſuch honour upon ſuch poore creatures? Labour wee to doe likewiſe when we ſee what power the Lord ſhewes forth by his weake Miniſters, and in his weake Elements, and draw neare to them with more delight. Exod. 31. 4. 5.

Secondly, how ſhould this point convince all Popiſh tranſubſtantiation? who maintaine that now the creatures are not what they were; but begin to be what they were not, and that in ſubſtance! Such ſpeeches of the Fathers, muſt not be interpreted by Popery, but by this act of Gods ſeparation? Which is not a ſeparation of ſubſtances, leaving unſubſiſting accidents behind; but onely of their common vileneſſe of uſe, unto an holy one, during that time. Againe, how doth it convince their folly in aſcribing to the Elements a divine nature, & an inherent holines? So that by the worke wrought they ſhould convey (as a veſſell ſends forth liquor by a pipe) an holines to the receiver? No: nothing can of it ſelfe beſtow that which it hath not: The Sacrament hath an holy uſe caſt upon it, wch God overrules (as he ſees good) to convey holines. But in thē (as themſelves) there is no inherent holines. Their Churches, Altars, Superaltars, Chalices, Copes and veſtments, if they were (as they pretend) holy, they have it from theſe and the like ordinances performed in them (except they be of the Phariſees blinde error, to think that the gold of the Altar, is better than the Altar?) If then Bread and wine themſelves confeſſe, ſuch holines is not in them: what ſhall become of theſe implements? viz. their Bookes, Bells, Candles, Reliques, Creame, Oyle, Salt, Spittle, and ſtuffe not of Chriſts, *Uſe 2.*

but their owne separation? So much of the former branch.

Vse of latter branch. Touching the latter, let it be a comfort to all Gods people to consider the perpetuitie of the Sacrament of the Body and Blood of Christ, the nourishment of his Church. So long as Christ Iesus shall have a Church, till he drinke this Passeover in his heavenly kingdome with them, hee will see these holy signes (separated by himselfe to holy use) to abide therein: for hee hath setled them upon it for ever. What persecutions what confusions of Popery, what malice of enemies could ever prevaile these 1600. yeares, to robbe the Church hereof? As *Iachin* and *Boaz* abode while the Temple stood: so these two Pillars of Gods Sacraments shall never cease, till the ordeyner of them shall come to judgement! They may be eclipsed, the light, purity of administration defiled, and for a time sundry corruptions of men may bee permitted by Gods providence to pester the Church: but none of all these changings of the Sacrament into a Masse-sacrifice, none of their pollutions and superstitions brought in and obtruded upon the Church, shall prevaile. That setled separation of our Lord Iesus, shall give life to the Sacrament; and as the Church her selfe, *Micah.* 7.8. saith to those *Babylonians, Rejoyce not over me O mine enemy, for when I am fallen I shall rise*: Then shall she who upbrayded mee see it, and tremble, and be trodden downe as the mire of the streets: So may the Sacrament of Christ triumph over all popish enemies who set up a signe of contradiction against her, Masse and Altars and other defilements; Rejoyce not over mee, for I shall see thy ruine: the life of Christs ordinance shall give mee a rising and recovery, and I shall say, Where is now your mouth that scorned the Sacrament, where is your God of bread become? Oh! one day the Lord Iesus shall consume your trash with the breath of his mouth, and then his owne Sacrament and all his holy ordinances shall be set up in their purity, when all humane scurfe shall breathe his last, and say, Thou hast overcome Oh Lord! thy truth and ordinance have prevailed.

1 King. 7, 21.

Micha. 7, 8.

Revel. 11,

Vse. 3. Lastly, seeing the Minister hath deputed power from Christ thus to separate the Elements from common to divine use: It should teach him to begin with this act, and (as may be obteyned)

teyned) to take the materialls himſelfe at the entrance of ſeparation, and thus to ſeparate them by vertue of the ordinance; not to leave it to his Sexton or Clerke to fetch from the Taverne as he liſt, and powre out at his pleaſure; Better is an overplus than a defect in this behalfe. And for the firſt act, thus much.

The ſecond act of the Miniſter about the materialls, is bleſſing them: for ſo our Saviour *Luk.*22.19. is ſaid to doe ere he brake them. Still I muſt put in this, that the Miniſter of himſelfe can doe nothing: (oftentimes he is farre from being bleſſed himſelfe) but the obedience to the inſtitution doth it. Now by bleſſing is meant ſanctifying: the word being taken from the ordinary manner of the Iewes in their feaſts and meales, whoſe graces were called bleſſings, becauſe the firſt word of them was, Bleſſed be God who cauſeth bread to grow out of the earth, and who giveth wine out of the grape, &c. From hence our Saviour is ſaid to bleſſe bread and wine (though in another forme, and to an higher end, yet in generall) as in the uſe of the creatures. And the truth is, whoſoever they be that dare come neare the Table of the Lord, and the bleſſing of the Miniſter, being privy of ordinary uſing the creatures without bleſſing, are fit to bee quite excluded from this Sacrament. Remember the phraſe of this bleſſing iſſued from that.

2. Act of the Miniſter, bleſſing. Luk.22,19. What it is? Sanctifying. 1 Cor.10,16.

Now beſides this bleſſing, although it properly denote Thankes, yet it includes prayer alſo: Both make up the bleſſing of the Sacrament. Our manner at this day is to ſay, *Wee give thankes*: not as if we did nothing elſe, or as if prayer were inferior to it; but ſo the uſe of ſpeech hath prevailed. Firſt then our Saviour prayed, and ſecondly prayſed and gave thankes to his Father, and in both ſtood this ſecond act of bleſſing. He was in this his act ſubject (as mediator) to his Father, and ſo acknowledged no leſſe, *viz.* That locke what hee did, hee did deputedly from him as the cheefe Agent in the ſanctifying of the Sacrament. And even ſo is the Miniſter much more to doe in his ſtead: not to arrogate to himſelfe Popiſhly this power, but to abaſe himſelfe to the loweſt earth, as a worme creeping out of her hole, when he lifts up his heart in this kind to the Lord, in the behalfe of the Church, for a bleſſing upon

First by Prayer.

the Sacrament. Its farre from him or his intention, to make or not to make the Sacrament, it depends upon an higher power. For in this case without question, the greater is blessed of the lesser, to wit, instrumentally.

Why? For the former of these two, *viz.* our Saviours prayer: its not to be wondred at, that its a part of this blessing. For why? It was put up to his Father, to the end that he would give his solemne consent to it, and by his word establish it to bee a Sacrament. Even our blessing the creatures is by applying the Matth. 4. 4. strength of the Word; for man lives not by bread, but by each word of God. So that our Saviour here craveth a word from 1 King. 8. 22. his Father, for the blessing of this Ordinance. *Salomon* when he consecrated the Temple: what did hee? Applyed a word by Prayer unto it: Thou O Lord art so great, that the Heaven of Heavens cannot conteine thee: yet thou hast sayd, I will Vers. 27. dwell in this house, and make it a place of my residence: Oh! Matth. 12. 42. be it so? Now although a greater than *Salomon* be heere, yet lo, as being now deputed by his Father to this great worke, he beggeth from him, to set his (*Fiat*) to this his act of Institution. As if he should say, Father its not of my selfe, as man: Esay 42. 1. but from thee and thy command, I thy righteous servant have separated these Elements: Oh Father then, as the cheefe ordayner, shew that I have done nothing rashly and without thee in this attempt!

Conteines 4. things. But more fully to speake of this Prayer of Christ, it conteines these foure things in it. First, as I said, The Lord Iesus having abrogated one Sacrament, and substituted another, craves a consent from his Father by prayer, as if he had said, If thou oh Father say the word, these Elements shall be Sacramentall, they shall be united to my Deity and flesh, they shall be conveyers of holy things, the blood, spirit, power & life of the Lord Iesus into the soules of the faithfull. Oh Father then, as thou and I Ioh. 17. 22. are one, so declare; that looke what I upon earth have done, that thou hast ratified in heaven: let not thine elect make any question, but that its thy will as well as mine, that these Elements be sanctified for such use. Secondly, as he begges of his Father, 2. Consent; so especially he craves blessing upon them. As *Salomon* in that his prayer begs, Oh Lord, since its thy will to dwell in

in this houſe which I have built, therefore I beſeech thee ſhew it by reall effects: When ſoever thy people ſhall be hem'd in by their enemies, be afflicted with famine, peſtilence, ſword, or whenſoever they ſhall pray for any good thing: Oh Lord! looke downe from heaven, and let it be enough that thy people looke toward this houſe: Oh then meet them, and bleſſe them! So our Saviour here: Oh Father, I know thou heareſt me alway, and by name in thy conſent to this ſeparation of the Sacrament. But Lord, ſhew it both at this time to my diſciples, & for ever to the end of the world: Let them not looke toward this ordinance in vaine, but put the ſavor and foyſon of thy Sons grace, ſtrength, & refreſhing into them; that they may actually conferre upon all hungry beleeving ſoules, my righteouſneſſe of ſatisfaction, and ſanctification of merit in the one, and efficacie in the other, to ſuſtaine them and encreaſe their comfort, both in their reconciliation and holineſſe, as the neede of each requires. 3. He begges of his Father, that his poore doubtfull and weake people might underſtand this bleſſing to be granted, as well as himſelfe, that they might come confidently to this Sacrament. 4. That by vertue of this his prayer and bleſſing, the Church might approach with confidence to the Throne of Grace to doe the like, that is, to bleſſe the Sacrament, both Miniſter and people, with hope to receive the like bleſſing upon their receiving.

1 Kin. 8. 28.

1 Cor. 1, 30. Exod. 20. 1.

2.

3.

Ere wee goe to the next branch, this may affoord us ſpeciall uſe: let it be exhortation then to all poore humbled ones in the ſight of unworthineſſe, to all fearefull, diſtruſtfull ones of themſelves, that mourne for their dead, dull receivings, and that the Sacrament comes and goes from time to time with ſmall fruit. Oh! Why is it thus with you? Is the Lord here, and you are not aware? Doe yee fare, as if the Lord bade yee come hither in your owne ſtrength? Hath he not beſtowed bleſſings upon it, and bleſſed it, yea, and (in ſpite of all divels in hell, corruption on earth, formalitie of the wicked) it ſhall be bleſſed: Why then looke yee no more firmely to the effect of this prayer? Let me adde one thing more, This prayer of Chriſt was but the firſt of his requeſts in this behalfe: Lo, as he is our Advocate in heaven, he plies this worke ſtill, and follo-

Vſe 3.

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lowes this first sute with his Father, to the uttermost, that he would apply the power of his death and bloud to his Word preached, and Sacraments ministred in his Church; so that no opportunitie is now wanting to second this blessing: doe not feare least God should have forgot this old prayer, for with
2 Pet.3,8. him two thousand yeares is as one day: But say it were not so;
Ioh.11,42. yet we have an Advocate daily to put him in minde of each occasion. So that if the Lord Iesus be all-way heard, when hee prayeth, its well for us, though old suits might be forgotten which is impossible.

But alas alas! The cold comfort we feele by the Sacrament is the fruit of our little denying our selves, cleaving to the Prayer and the Promise, *This is my welbeloved, &c.* If *Iehoshaphat*
2 Chro.20, 9. could so confidently goe to God, so long after *Salomons* blessing the Temple, pleading to be heard; how much more thou in the prayer of the Lord Iesus? Did not *Rebecca* and *Iacob* laugh and take courage (thinke we) when they heard
Gen.27,33. *Isaac* tell *Esau*, That *Iacob* was already blessed, and should be so? Why dost thou not laugh then to heare a greater and surer blessing from Christ? Why goest thou out of this Blessing and Promise, into thine own warme Sun, to compasse thy selfe
Esay 50,11. with thy owne sparkles? Thinkest thou it is with this great Master of Requests, as at the Court, that many requests may be made, ere one granted? No, no, The Lord heard his Sonne in his feares, much more his desires: bring thou faith and feare
Heb,5,7. not to receive a Sacrament under such a blessing, as the Prayer
Lam.3,17. of Christ lies in pawne to procure. Let thy heart be never so hard, empty, barren and farre from prosperity: if thou come in faith, the blessing is thine. Its noted by the Evangelist,
Ioh.12,28. That when Christ pray'd, *Glorifie thy name, &c.* answer was made, *I have glorified it, and will glorifie it againe.* Our Saviour tels his disciples, *This was for their sakes.* If thou canst by the eare of faith, heare this voyce, it belongs to thee.

Vse 2. Secondly, it should not onely be instruction to all Ministers, to sanctifie the Sacrament to the Church and themselves. But especially it should teach them to be humble in so doing, and
Gen.18.27. to come unto God in all abasement, even as dust and ashes, when

when they come to aske the bleſſing of God upon this or other Ordinances at the hands of God. If a man having many children, eſpecially his eldeſt Sonne and heire ſo obedient and loyall, that he never askes any boone of his Father, but hee comes in great honour and reverence to aske it; Will not this teach all the reſt (except Impes and degenerate) to be much more ſo? Behold here thy elder Brother, the Lord Ieſus, Lord of all, yet ſubject and begging every thing he needs, not for himſelfe, but for his Church: and ſhall it not ſmite into thee one of the baſeſt of all the family of God, much more humbleneſſe in thy prayers?

Vſe 3. Thirdly, it ſhould teach both Miniſter and people in their bleſſing of the Sacrament, when they feele their owne wofull baſeneſſe, to be admitted to ſuch a ſervice, (as being privie to horrible prophaning of ſuch Ordinances, and guilt of other ſinnes,) to behold themſelves, their Prayers and Preparations, in the perſon and prayer of the Lord Ieſus, in which they may be accepted as if worthy. When they have once praid for bleſſing, Pray againe with *Hezekiah*, *The good Lord accept me, though no way prepared according to the preparing of the Sanctuary.* Chro. 30, 18, 19. *Iſaac* bids *Iacob*, come neere my ſonne, that I may feele and know if thou be indeede my ſonne *Eſau*; and ſo comming in his linnen and roughneſſe, hee tooke him to be ſo, and bleſſed him. Do thou ſo and proſper. Gen. 27, 18.

Vſe 4. Laſtly, by all this bleſſing of the Miniſter in the Name of the Lord Ieſus, wee meete with no ſtep of Popiſh Conſecration, neither in point of their five bleſſing words, nor yet of inherent holineſſe put into the Sacrament thereby. Touching the firſt, wee ſee no warrant for the Maſſe Prieſts inchanting the Elements by his whiſpering the five words over them: for lo, the Conſecration was ended, ere any of thoſe five words were pronounced: and therefore, not thoſe words, but Bleſſing and Prayer to God in the vertue of his firſt inſtitution, and the promiſe made thereto, doe ſanctifie the Elements. Which words of Prayer and Bleſſing, our Saviour did not (as a Sorcerous Prieſt) murmour ſ over the Bread and Wine, but openly and clearely uttered them to his Father, in the hearing of the Diſciples, for their edification. The dumbe Elements have

no

no eares to heare such a voice, but are meere patients in the Sacrament. And therefore wee abhorre that Popish turning of the Priest from the people to the signes, as a base inchanting ceremony; fitter to worke a blind and carnall devotion in a superstitious heart, than a sensible reverence and holy confidence of a beleeving soule. For the latter, observe that our Saviour begges for no inherent holinesse to be put into the Signes, save onely a conveying instrumentall holinesse, that the Lord would vouchsafe to use them to the ends of a Sacrament: that is, to make dumbe, seely creatures (incapable of any reall grace) to carrie reall holinesse into the soules and spirits of beleevers, onely capable thereof? Much lesse then did he, either by these or those five (as they misreckon) Transubstantiate them into his body. When God blessed the Sabboth day and hallowed it: Did hee infuse holinesse into the day? Are dayes, garments, vessels, houses capable of inherent holinesse? No, its enough they attend holy things: and ought therefore decently to be kept: otherwise neither are they holy inherently; nor yet actions and things therefore holy, because there done; but because they are so in their nature and institution.

Thankes.

I hasten to the latter branch of his thanks. Thankes is the second branch of Christs blessing: And so of the Ministes act in the consecration of the Sacrament. Wee have to note that thus it was in other blessings. When *Salomon* dedicated the Temple, one branch of it was solemne thanksgiving to God that had ratified his word and promise, enabled *Solomon* to perfect the temple, and made good that which he had spoken. The ascent of thanks is so great a glorifying of God, that cómonly it becomes a rich descent of blessing. And when prayer is offered to God without thanks, its no signe that the soule fastens upon God for the granting of those things which have bin desired. But our Saviour here, having had a commission from his Father to ordaine the Sacrament, takes it for granted, that hee was heard by him in this his request for sanctifying thereof to his Church: and therefore, together with the prayer doth also here annex his thanks for answer. Prayers and praises ought ever to attend each other, especially for things formerly received, that by the experience of former answer from God,

Why joyned with Prayer.

1 King. 8, 24.

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God, our hearts might not be to ſeeke of confidence and hope for the preſent, and for time to come. For ſure it is, our ſelfe-love doth ſo ſway us in ſeeking what wee would ſtill get, that the acknowledgement of what we have already enjoyed from God, is forgotten. Nay rather, even while they pray for bleſſing from God upon any of his Ordinances, or otherwiſe, it is our duty even then to give thanks, ſo farre as ws feele our ſelves to have praid in faith, and in the name of Chriſt: for faith in a manner preſenteth the thing (which we doe warrantably ſeeke) unto us: And although I grant ſuch a bleſſing may actually be denied us, yet our thankes ſhall returne (in ſuch a caſe) into our boſomes, and ſhall be accepted of God.

Cauſes of his Thankes Three.

But in this caſe of our Lord Ieſus, and his thankes, the caſe is altered: for hee gave thankes in aſſurance of being heard, and upon promiſe thereof from his Father, without faile: and therefore he might with more confidence offer up thankes even with prayer. Sometimes it ſo fareth with his members, that even in the act of prayer, the Lord intimates their ſpirit, that they have prevailed: as we reade that ſome of the Martyrs had a kind of propheticall ſpirit given thē, ſo that ſome things which God had enabled them to aske in full aſſurance of faith, they received an anſwer from God, that they were granted; and therefore their prayers commonly brake out into praiſes, and themſelves wrote and ſpake of thoſe bleſſings as preſent, though there were ſome yeares ſtill to come, ere performed. And no doubt ſuch caſes fall out ſtill in the experience of ſuch as are neerely acquainted with God, and ſtrong in faith, that they have anſwer with *Iacob*, they have prevailed, even in their wreſtlings: and therefore what doubt is there, but that then, Thankſgiving ſhould be anſwerable?

The firſt cauſe Ioh. 11, 41.

Gen. 32, 28.

Uſe.

But I will not digreſſe to other meditations: The thanks and bleſſing of Chriſt here, ſhould be full of comfort to the poore Miniſter of Chriſt, and all his faithfull people, in their bleſſing of the Sacrament; that they come to God for that which is already granted to Chriſt, and that even ſo aſſuredly while he praied for it, that at the inſtant hee received it as granted, and bleſſed God for it; and withall added his owne bleſſing to his Fathers, and gave his Spirit of bleſſing to the ſame Sacrament; from his

his Father and from himselfe so to attend it, that it might never be absent from it, in the matter of union Sacramentall, and further in point of true sanctification of it to all his members, to the end of the world, who should come in faith and repentance to receive it. Its not under a desired blessing onely, but a granted one, acknowledged, and therefore assured. Oh! that any should come with a drooping and sad heart, doubtful, and staggering to that Ordinance, upon which at the first institution, so great a handsell of grace was bestowed, and a promise of so great future blessing granted.

The second cause. A second cause of his Thankes was, for that he foresaw, even now at his death and departure shortly from the earth, that his Father would not suffer the memory of his satisfaction and death to be razed out: but eternize it as a lasting monument in his Church. Hee foresaw that infinite honour and glory which hee should receive as a perpetuall tribute from his thankefull Church, and what praise the Father by him should obtaine at the hands of the faithfull, for the continuing of so lively, powerfull a memoriall of his death, and perfect Sacrifice offered to God for the sinnes of the Elect. The foresight hereof, that his Death should be a lasting Monument of himselfe, and a meane of perpetuall honour to the Father, through him, was another Branch of his blessing of the Sacrament. Oh! when he saw, God and himselfe had blessed it with their presence for ever, and that no enemy should prevaile against it; but that as *Esay* 55. ult, it should be an everlasting Name not to be forgotten, and as *Esay* ult. it should be a daily Sacrifice from Sabboth to Sabboth to the worlds end; that it should prevaile against the gates of hell, ignorance, and superstition, attend the Gospel for ever as a Seale of the Promise: and finally survive all base Pillars and Monuments of prophanesse and Idolatry. Oh! these things caused him to raise up his heart to his Father in thanks, and therewith to be rapt up to blesse his Name, and to set his Seale to the Sacrament. Be it so Oh Father; and be pleased to confirme this grant, and I in thy Name do blesse and hallow these Elements to be such memorials for ever.

Esay 55, 13.
Esay 66. 23.

Use. The use of this may be to us this: Never come to enjoy the Sacrament,

Sacrament, but to looke up to God in this bleſſing of the Lord Ieſus, and to beſeech him that it may be ſo continued: and to purge out from his Church in all kingdomes that deteſtable Idoll of the Maſſe, that it may not ſtand up as a ſigne of contradiction, againſt this faithfull witneſſe of God: that the Lord would not ſolay to his heart this our profanation of his Sacrament as to remoove it from us, and beſtow it upon a people which ſhould honour him with better fruit of it. Oh! how have wee in England of a long time plaid the Harlots, and after this 60. or 70. yeares of the Sacrament, waxen weary of it, and when any occaſion of a Maſſe hath beene offered, ran by troopes unto it, as glutted with this Manna from heaven; how have wee lyen heavie upon the ſtomacke of God by this our tranſcendent abhomination, and excommunicate thing, deſerving that the floudgates of all Popiſh traſh ſhould be let in upon us; and the Goſpell, Ordinances, and communion of Saints quite defaced, and ſent into another world from us: That, I ſay, either the poſſeſſion, or the power of them ſhould for ever be pull'd from us. Let ſo many as are free from this contagion, ſtill keepe their garments unſpotted, and ſtill begge of God Revel. 14. 4. that the bleſſing once obtained by Chriſt upon the Sacrament may be ſtill granted, that in ſpite of all Popiſh pollutions, Chriſts Supper may be kept pure in the Church for a Seale to his Covenant, and for the glory of the Father through the Lord Ieſus.

A third, and laſt cauſe was, The view of that unſpeakable Grace which the whole Militant Church ſhould reape by it: That good which he foreſaw the Sacrament ſhould doe, cauſed him to breake out into this bleſſing. And to ſet his Seale unto it to the ſame purpoſe: That as his Father had granted it to ſuch an end, ſo himſelfe alſo bleſſed it; as if he ſaid, Goe my bleſſed Ordinance, be the Legacy of my Church, and ſeeing the Father hath made thee an inſtrument of ſo endleſſe comfort, and ſtrength to the weake ſoules of my people; take my bleſſing alſo with thee; Loe, I am now offering up my body and life upon the Croſſe, and I convey by them all the merit and power thereof to the hearts of my people, when, and where, and how oft ſoever they ſhall partake it. It is no queſtion, but The third cauſe.

that

that our Lord Ieſus mourned in Spirit alſo, to behold the errors, and infinite abuſes both of doctrine and practiſe which ſhould enſue in the Church, through Popiſh corruption, and baſe cuſtomes and profane unreverence of men; yet all this hinders not his Thankes for the bleſſed fruit of the Sacrament.

Vſe. The uſe of which is, That we alſo, both Miniſter and people, doe thus raiſe up our hearts to God in the meditation of theſe things. Firſt, if wee could but conſider how exceeding great a bleſſing it were, to ſee one heavie ſoule comforted, one doubtfull heart reſolved, one ſtaggerer ſetled by the Sacrament: How might we be provoked to bleſſe God? Nay, when we conſider how many the true Miniſtery of Chriſt Sacramentall, hath humbled, broken and converted to God; by a due eſteeme of a mountaine by many little mollehills; How great may we imagine, is that crop of grace and bleſſing which the Sacrament purchaſeth to the ſoules of Gods people, throughout the Church? But alas! our Saviour beheld this by the eye of faith, and by the ſimpathy of love to God and to the elect: the glory of the one, and the good of the other: We rather looke at things with a dead eye of common forme, and baſe cuſtome, and blinde hope that ſo it may be, and enquire no further; whereas, if wee obſerved narrowly, both our owne gaine, and the fruit that others reape by receiving aright, the Sacrament day ſhould indeede be a bleſſed day of dayes, a day of Praiſes, and wee ſhould not in vaine call it an Euchariſt (which ſignifies thankſgiving) but really and from experience. We ſhould in the conſideration of this exceeding goodneſſe of God, to our ſelves, and to the whole communion of his Saints, breake out as *Debora*, *Iudg.* 5. and ſay, I rejoyce for the people of Gods welfare, and for thoſe that came in faith, and departed from the Congregation with comfort. Their good ſhould be our joy. This is the fellowſhip in graces which the Church of God hath one with another: to rejoyce with them that rejoyce, and to mourne with them that mourne. Both are parts of Chriſtian ſympathy. What Chriſtian ſoule, what true Miniſter of God is there, who ſhould not ſeeke to thruſt from this holy banquet, all profane and bruiſh ones,

Iudg. 5, 9.

Iude 12.

ſpots

ſpots of Aſſemblies, eyeſores to the godly, and the reproach of Gods Sacraments? And who is there, who ſeeing ſuch intrude themſelves, ſhould not mourne for their owne, and the lot of the Church, who muſt be peſtred with ſuch? Oh! what a quayling it is to our joy to behold what coruptions and corrupt ones hang upon theſe Ordinances? And ſo much for the ſecond act of bleſſing.

The third Sacramentall act of Chriſt and the Miniſter, is the breaking and powring out the Bread and Wine. In the opening hereof, marke two things: Firſt, the order of it: Secondly, the Act it ſelfe. For the firſt, Why did Chriſt firſt bleſſe, then breake and powre out? Anſwer, That he might reſemble the order of his owne ſatisfaction. For firſt he was annointed or qualified in his perſon to ſatisfie, ſet apart and ſanctified to it; and then he was Sacrificed: to have ſeparated or bleſſed them after the worke of the Croſſe performed, had beene needleſſe: and ſo, to have beene firſt crucified, ere bleſſed and called, had beene Sacrilegious. Even ſo here in the Elements; reſembling his ſeparation and death. The third act. Breaking.

But for the act it ſelfe, conſider two things: firſt, What was it? Why was it? For anſwer to the firſt; The breaking of Chriſt was a taking of the loafe, and a breaking thereof with his holy hands into gobbets and morſels meet for his diſciples; not minſing the bread, and cutting it with a knife into ſmall bits, nor yet into overgreat pieces, but I ſay into morſels competent. I doe not quarrell with the cuſtome of cutting with the knife: for (as I ſaid before of ſprinkling the water, ſo I ſay of this) I diſanull not the Ordinance thereby: yet ſtill I ſay, I would rather chuſe to cleave to the inſtitution in ſo plaine an act of our Saviour, if it may conveniently be done, than to balcke it. And the rather, becauſe it may ſavor of ſome Popiſh niceneſſe: For as they weare white gloves when they meddle with the Elements, and touch them not with their bare hands, pretending more reverence to be in a beaſts skin, than a mans naked hand; ſo ſome thinke it too homely perhaps to breake the bread with their hands, in compariſon of cutting it with a knife. To ſuch I ſay, that they are too nice herein; and the inſtitution of Chriſt much more to be followed; the Two things in it. 1. What it was?

Minister himselfe breaking it, and no leaving it (as sometimes is used) to the Clarke or Sexton to be done.

2. Why was it? Secondly, why was it? I answer, for sundry causes: first, to parallell the Sacrifice of the Passeover, (a type of Christs Supper,) which was to be slaine, and the bloud of it sprinckled about: 2. secondly, for a more meete apportioning of the bread of the Sacrament, and the Wine to the easier use of the Receivers, than in the whole loafe or flagon: 3. thirdly, and more principally to represent the voluntary offering up himselfe the next day upon the Crosse for an oblation to God: Else he would have chosen some other, to breake and powre out; but in doing it himselfe, he typified his laying downe his Ioh.10,18. life freely, when as else none could have taken it from him: for when his apprehendors were cast upon the earth, then did he yeeld himselfe to their hands: 4. fourthly, to signifie to the Church, that although the Lord Iesus were in himselfe the fountaine of all life and nourishment to his Church, yet his Church could no otherwise be capable of him to such ends, than by vertue of his being broken upon the Crosse. He was as Zach.13,1. a sealed fountaine before, but now set open for the Church. This Reason I would have well noted. No other way, but to be broken, could make him meete and drinke indeede. The Butt of wine in the Celler hath wine of excellent quality in it selfe, but except it be broached, none can be the better for it. Cant.1,3. Hence the Church in the *Canticles* cries out, *Thou art as an ointment powred out; in the savor of thy ointments we will follow thee.* Ioh.12,2. As that box of ointment, *Iohn* 12. 2. which was broken upon him, and powred out upon him, so that all the house smelt of it. Hence the holy Ghost especially dwells upon his powring out of his soule unto death: his being broken Esay 53,12. for our transgressions, and other the like phrases there, *Esa.* 53. Rom.3.25. And Saint *Paul* dwels upon his bloud shed, *Rom.* 3. 25. and in twentie other places; to shew that nothing but death could make us the better for him, either in pardon or Sanctification: No incarnation of his, no Innocency, Miracles, no Compassion, Teares, Love, Reproaches, Preaching, Prayers without his being broken, could make him usefull to us.

Fifthly,

Fifthly, as he could doe us no good save this way, so there is a further thing in it; for Christ could not be broken for nourishment, till hee was for expiation and attonement. By being once broken by death, he both paid the price of wrath, and also became meete nourishment; Christ being made ours to pardon, is also made ours to feede and furnish our soules with all graces of his Spirit: the Supper is so the Sacrament of our growth in the Lord Iesus, as first hee is our growth in faith and Iustification, and then of holinesse. 5.

But here is an objection: How can Christ be broken for our nourishment, whereas the Scripture tells us, *Not a bone of him should be broken*? Answer: No necessitie lay upon Christ to be broken according to the uttermost measure of breaking: Onely essentiall breaking and powring out of his soule by death lay upon him, and this was necessary to make attonement for sinne; else no union could have beene purchaced with God, nor any fruit thereof in either restoring of life, or continuing welfare unto it restored. The Providence of God was such in the alleviating of the Crosse and breaking of Christ, that hee was dispensed with, as touching those exeesses, extremities, indignities which else might have lighted upon him, had not the excellency of his person, and his sufficiencie to satisfie, taken them off. Therefore whereas the Law was, that the bones of the crucified should be broken, to hasten their lingring death, the Lord Iesus his bones were not broken, he being dead before; and so it was with him, in the continuance, in the hellish measure of torment; that hee was freed from them. It was enough that hee was so broken, that the bande of soule and body was dissolved, and his soule was powred forth unto death. *Objection.* John 19,36. *Answer.*

The uses are weightie, first of Confutation of Popery. And that, first in this, that they make a meere apish Pageant, and Poppet-play of this Sacrament, yea, rather an enterlude to please and delight the sences of the blindly devout, than a resemblance of the crucified body of the Lord Iesus for the comfort of the Church. But especially that they destroy the essence of this act of Breaking. In steed whereof, they come and bring *Use.* 1.

an whole unbroken Element, made of a fine delicate wafer, round and whole: And as for powring out the wine to the people, they never powre out, nor allow any at all unto them, but keepe it quite from them. Thirdly, they professe not to act the part of the Father, reaching out the broken body of Christ to his people: but their Priest sustaines rather the person of a false Church, and an Idolater, to offer up to God a Sacrifice of Christ, for expiation: destroying the power of Christ our onely Oblation, offered by himselfe, never more needing to be offered. And whereas we presse this argument against them, they flie to a shift which overthrowes their cause, saying, They offer an unbloudy sacrifice in their Masse, not bloudy as that of the Crosse. In all three respects, being the most wofull enemies of the Sacrament.

How Papists enemies to a broken Christ

For first, they act it as a thing of mirth, not as a broken Christ: secondly, they neither breake nor powre out to the use of the Congregation: thirdly, they professe to have so little neede, that God should give them his broken Sonne, that they bid him take him backe to himselfe, for they care not for him: nay, they give him backe with a mocking of God, and say, they offer him an unbloudy Christ and unbroken: whereas its sure, if the Lord Iesus had done so, hee had blasphemed and not satisfied. Cursed be all new offering of a Christ, as a propitiatory Sacrifice to God; or offering of a Christ without bloud. Thou shalt as soone satisfie wrath by thy owne, or by an Angels, or Saints Prayers, as by a Christ unbroken and unbloudy. A Christ neither broken nor bloudy, is an Idoll, nothing in the world, neither meete to satisfie, nor to nourish. So that, forasmuch as the Church of Romes Sacrament is a Christ no Christ; no price, no pardon, no peace, reconciliation, or eternall life, is to be found there: We beseech God for ever to deliver us from her, and our selves depart from her as a fatall enemy and destroyer of the Sacrament of the Supper.

Heb. 9, 22.

Vse. 2. Secondly, This teacheth both Minister and people, to bring with them pure hands and holy bodies and spirits, when they touch, breake, powre out, take and eate these pretious mysteries; *For what communion can be betweene light and darkenesse, Christ and Belial?* The very Sacramentall acts alone, require

2 Cor. 6. 16.

holinesse

holineſſe of all that thus draw neere unto God, leaſt he be revenged of their profaning his Ordinance: And how carefull ſhould the Miniſter be himſelfe to act this breaking, and powring out, not leaving it to another: ſince thereby the voluntarie Act of the Lord Ieſus is obſcured: hee himſelfe ſtill freely giving himſelfe by the onely hand of his deputed Miniſter?

Vſe 3. Exhort. to diverſe things.

Thirdly, and eſpecially, let it be exhortation to all Chriſts people, to acknowledge the admirable wiſdome of this his ordaining the Sacrament for us in ſo lively a manner, and under ſuch powerfull ſignification. That whereas we come to the Supper for our nouriſhment and growing in faith, and grace in Chriſt: Lo, the Lord offers theſe under the lively ſignes of the Lord Ieſus himſelfe, and not onely ſo, but crucified and broken and powred out for us, even meete nouriſhment, meet to be apprehended by us in the act of his ſuffering, to ſecure us of our juſtification by removing of wrath; in the act of his preparedneſſe to nouriſh us, by cutting himſelfe out into morſels for us? Oh! what life and ſappe is there in a Sacrament, ſo offered to a poore ſoule, as crucifying Chriſt before our eyes, and giving him ſo, into our hands? What thankes ſhould this draw from us? If *Eſay*, Chap. 63. 1. could in the meditation of this point, ſo many hundred yeares before, raviſh his heart, how much more we? How ſhould the inſtruments of our ſoules peace with God, and welfare in him, cauſe us to cry out as he did, *Who is he that commeth up from Bozrah in his red garments; beſprinkled with the wrath of God upon ſoule and body, by agonies, deſertions, outcries, and dolors incomprehenſible under that juſtice and wrath, the winepreſſe & fierceneſſe whereof he trod?* And although he thereby was powred out to death, yet he ſo trod out that wrath that it ſhall never ſeaze after upon a beleeving ſoule; Oh! not only to thinke of this (as *Eſay* did) a farre off, but to behold the very thing in the Sacrament, in a broken, powred out bloudy Sacrifice, made ready to our hand, both to forgive, refreſh, and revive the aſſurance of both to our ſoules, what thanks and joy ſhould it breed in us? How ſhould it magnifie the power of the death of our Lord Ieſus in us? He himſelfe was wholy taken up in the joy of it (as bitter as it was) and ſhall not we? Reade *Iob.* 12. 24. 32. when

Eſay 63, 1.

Ioh. 12, 24, 25.

some Greeke Proselites preassed to have a sight of him two or three dayes ere his suffering, he pulls them to behold him dead, not alive: Except the wheate corne fall and die, it abides alone: If I be lifted up, I will draw all unto me; meaning by the word and Sacraments of this Passion. And shall not these ravish us much more?

Vse 4

Zach. 12, 10. Fourthly, what compassion and mourning should this sight worke in us? Reade *Zech.* 12. 10. *They shall see him whom they have pierced, and mourne, and be in bitternesse, as one, for his onely Sonne.* I exhort none to whip themselves for Christ, (for wo be to such as mourne for him whom they should rejoyce in.) No, no, weepe for your selves: Come eate this Passe-

Exod. 12, 8. over with sowre herbes, and behold your selves in this Sacrament, who brake, rent, and powred out the heart-bloud of the Lord Iesus to the earth. Truly, if thou be not sensible of this thy sinne, and broken for breaking the Lord Iesus, thou art

Gen. 4, 10. a *Cain* to this *Abel*, and his bloud shall cry for vengeance against thee. Hearken to the voyce of Iustice, crying out, Either rend this sinfull cursed soule in pieces for her hypocrisie, infidelitie, profanenesse; or teare the flesh of thy Son for him. Aske, oh Lord! why should not I have beene torne and broken rather for my owne sin? But thou hast laid the iniquitie of me upon him: Oh! how I am stung for the cause? Therefore I mourne, not because thou did spare me, and lay my guilt upon him, but because I was that speare, those nailes that brake his holy hands and sides, Oh! How few come into the Congregation thus abased? Behold thy owne just destinie in the broken body of Christ, and mourne. Oh, thus my pride, hollownesse, worldlinesse had handled me, if the Lord Iesus had not stept in! Moderate that frothy lightnesse of spirit, which beholds Christ in the Sacrament, as an object of all joy and mirth. Oh! Let it be thy sadnesse first, and thy gladnesse after. If the sight of a Page being beaten for a Prince, will cause the Prince to mourne, and see his errour in the Pages strokes: what shall the Page do then when he sees the Prince smitten for his prankes? Oh! such a broken heart would make Christ sweet in the Sacrament, such a mourning would bring joy. For why? As thou shouldest have suffered unsatisfyingly, except Christ had satisfied:

fied: So, he having freely broken himſelf for thee, hath prevented thy breaking, and cauſed thee to bleſſe him, and ſay, Oh! becauſe thou haſt delivered me from this anguiſh, I wil take up the cup of ſalvation and praiſe thee, Thou ſtepſt in, Oh Lord (when Angels durſt not) betweene wrath and my ſoule, that the ſnare being broken, I might eſcape. Pſal. 116. 13.

Fifthly, concurre therefore by faith with this broken Lord Ieſus in the Sacrament; firſt, behold the order of it, then the act it ſelfe. For the firſt, Remember, that all true right to the Lord Ieſus his nouriſhment to thy ſoule in renewed grace, Spirit of prayer, of uprightneſſe, watchfulneſſe, bearing the Croſſe well, iſſues from thy renewing of faith in his reconciliation and forgiveneſſe. If thou have loſt thy peace by an ill conſcience, beware thou come not firſt to the Sacrament to fetch ſtrength to returne to thy former courſe of walking with God, till firſt thy pardon and peace be renewed; that were to ſoder, not to mend thy breach: yea, it were to dawbe with untempered morter. Chriſt is firſt broken as a ſatisfier of wrath; and then as a nouriſher of a poore emptie ſoule. *Vſe 5.* Two things. 1 Order.

Touching the ſecond, Learne to apply the Lord Ieſus broken in the Sacrament for thee, in a confident manner. If hee have beene really thine, broken for thy renewed pardon, yea, the oftner the better; lay thy ſoule in the clift of this Rocke, get thy ſelfe into his wounds, and lie in his ſides, and thence ſhalt thou draw nouriſhment to ſuſtaine thee, whence thou dreweſt ſtrengh to make thy peace. This broken Chriſt, his bloud, his powring out, containes both thy peace and thy grace; and by an inſeparable union of the Spirit is given for both. Leſſe than the bloud of Chriſt dead upon the Croſſe could not ſave thee; and leſſe, than it can not reſtore any grace of his Spirit decaied in thee, as the Spirit of prayer, watching, ſoberneſſe, heavenlineſſe of heart. But if the Sacrament have revived the one, feare not, the other will follow. There is a knot of unions in Sacramentall broken Chriſt, get one, and get both: faith will teach thee how to get both; and doth ſweetly claſpe with Chriſt for welfare in both. Touching the ſubſtance of which, I ſpeake leſſe here, becauſe I ſhall handle it in the 2 Act. Exod. 33, 22.

second generall head of the grace offered in this Sacrament.

Vse. Onely this one thing I adde here, that the broken body and bloud powred out of Christ, is offered thee in this Supper, to nourish thy faith in Christ crucified, afflicted, wounded for thee; that hereby thou mightst draw strength from his Passion, to suffer and overcome in him, or for him, whatsoever the Lord shall thinke good to lay upon thee: whatsoever then thy Crosse be, especially if bitter, wearisome, unusuall, darke and tedious to be borne: come to the fountaine of patience and victory, the Lord Iesus broken for thee: Hee hath overcome the chiefe dint of all crosses, in taking the fire, wrath, and sting of sinne, out of thy conscience; and this is one maine helpe to settle a restlesse heart under deepe affliction; that Christ broken hath taken away guilt, and brought pardon and peace. And secondly, having so done, hee hath overcome the force of the Crosse, and hath brought patience, selfe-deniall, calmenesse, humblenesse under the same into thee; so that in him thou shalt be upholden, endure, and beare thy yoke, not murmour, not thinke long, not use shifts; but by the promise sealed by the Sacrament, beleeve the Lord will in due season
Esay 61,3. give thee beauty for ashes, and the sweet fruit of righteousnesse and patience, more sweet, than the trouble was grievous. These the Sacrament doth confirme and settle the soule in daily, if Christ broken bee wisely applied and put on by faith. To conclude all, I say, if the Lord Iesus Sacramentall, be a broken Christ, for all uses:

Vse. 6. Sixthly, how cursed is the condition of all such receivers, as are yet to seeke of him in any benefit of his Sacrifice and Crosse, Oh! how fearefull is the Sacrament to all such as never understood the Doctrine of Christ broken? How shall they be the better for the Supper? Oh! what terror should it worke in such consciences as can not by experience speake one word to their soule of the benefit of Christ in either? Surely if the Lord Iesus broken were never given them; no other benefit of his Adoption, or Sanctification, either in grace and glory can be theirs. And by consequent, that fulnesse of Christ which here is exhibited to the faithfull, to save and refresh them, becomes by their unbeleefe as unfruitfull to their soules, as if

Christ

Chriſt had never dyed nor Sacrament ever beene offered them. For they are ſtill the ſame, neither good day mends them, nor bad payres them, for any pardon or grace that ever Chriſt broken could yet helpe them withall. But for the third Act, thus much.

The fourth Act. The diſtributing.

Now the fourth and laſt miniſteriall act of the Supper, is the diſtribution of it to the people, with a charging them to receive it as from God. For its expreſly added that our Saviour having taken, bleſſed and broken the Elements, did give them himſelfe to his Diſciples. He called them not about him, and ſuffered them to ſerve themſelves of them, but dealt out both Bread and Cup to each of them, and ſuſteyning a double perſon both of the divider, and of the thing divided, charged them each and all to receive and apply them, as the offer of God. And to ſay truth, to what end ſerved the former acts, ſave for this laſt? Touching the ſeverall diſtribution of Chriſt, I doe not thinke that he did ſeverally give it to the perſon of each diſciple immediately; but that reaching out the ſeverall morſells, he gave perſonally to them who were neareſt, and ſo by them, he conveyed it to the remoteſt ſitter, till all were ſerved. And this he did, not onely in the bread but in the Cup alſo, as Saint *Luke* doth particularly mention, and ſo the other, and *Paul* 1 *Cor.* 11. expreſſeth.

1 Cor. 11. 23. Luk. 22. 20.

Two things heere. 1. For perſonall application.

Now in this laſt act, I conſider two things. Firſt, perſonall. Secondly peculiar application of the Sacrament. For the former, he would intimate thus much, that the Miniſter in his reaching out the Elements to each receiver, is the hand of the Father, applying the Chriſt of the whole Church, to ſuch a man, and ſuch a woman in perſon. And as each communicant ſuſteines a double perſon, eyther of membership as hee is belonging to the whole body, or of perſon, as he is to anſwer for himſelfe to God: ſo in the former reſpect he communicates no other Chriſt than the Chriſt and head of the body: and ſo calls God our Father, and Chriſt our Chriſt, ſeeing he hath no right to any Chriſt, ſave in the Communion of Saints: By vertue of which, he approves himſelfe to be a true member of the body, clayming no right to Chriſt otherwiſe than the Chriſt of his whole militant Church. But in the ſecond reſpect, as each perſon

son or believing receiver, stands in his owne place, and receaves speciall grace for himselfe, so hee calls God my Father,
Iohn 20.28. and Christ my Christ: and therefore comes not to receive any implicite Christ, or as the Church receives him; but comes to receive him for himselfe in person, for his owne pardon, assurance, peace, support: and so his owne as no mans else. Each Christian hath Christ in a community, because a branch cut off
Iohn 15,6. from the stocke is but dead, and the Legacy of Christ Sacramentall is not given to a member, but to the body, that so it
1 Cor. 10. 17. may aptly and fitly be derived out into portions. As of many graines one loafe is framed, and whole Christ is given to the whole body: so also of this loafe the Lord cuts out heere one morsell there another, for each members severall use, which perhaps is not anothers. The arme in the body hath no nourishment save in the body, that it might learne to abide in the
Rom. 11.18. body, and to neede it as a fellowfeeling member. Howbeit, the nourishment of the arme in speciall, is not the footes, nor the thighes, but it owne.

2. Peculiar. Secondly, in this distribution of the Sacrament, our Lord Iesus aymes at peculiarnesse: and teacheth us, that when the Minister reaches out the Elements to this person and to that, hee doth not onely present a common Christ to become my Christ; he doth not onely make him my Lord and my God, and lay him in my lap, for my reconciliation and life: but also hee doth make him mine peculiarly, for the granting of such graces, and supplying such wants as I in particular finde in my selfe: without which it should not availe me that he supplyes the wants of others. And thus Christ Sacramentall, is no common Christ, (though a Christ of Community) but a peculiar and speciall Christ, cut out, divided and proportioned for each soules necessity: as many lines are equally drawne from one center, to each part of the orbe and wheele thereof.

The ground of it. To make this point cleare, consider the ground of it: The Lord Iesus who is the (*Demensum*) or portion of the Church, is also his owne steward to divide and deale out himselfe as the dole of the Church, and of each of his household. *Salomon*
Prov. 27.23. *Prov.* 27.23. saith to all Masters of families; Looke diligently to the state of thy flockes and heards: Provide hay and stover

for

for them, that thou maieſt thereby have ſuſtenance for thy children, and maydens. Doth the Lord take care for cattle, or for the bodies of men and their families? How much more then is he carefull for his owne ſonnes and daughters, that they lacke not? If he be worſe than an Infidell, who provides not for his family, what ſhould the Lord bee, if hee ſhould neglect thoſe of his houſhould? Nay further, reade *Luke*. 12. 42. ſpeaking of his Miniſters he ſaith, Who is a wiſe and faithfull ſteward, whom the Lord may ſet over his houſe, that he may give them their due portion in ſeaſon? The anſwer is, that Chriſt is he: all Miniſters are under-officers, but hee *is* above *Moyſes*, *Peter*, *Paul*: he is faithfull as a ſonne, not a ſervant; who then but hee ſhould doe it? who is all in all in the houſe of God the great King, as *David* in *Sauls*, 1 *Sam*. 22. 14. It is hee who provideth for the weake and ſicke ones, for the ſtrong and haile, for infants, for growne ones: if it be required of each ſteward, that he be faithfull, how much more of him? *Heb*. 3. 2. 5. 1 *Cor*. 4. 2. Hee can doe what he will as his Fathers ſteward; officers are as they are, muſt doe as they can, but he as he liſt. Well may he be truſted for faithfulneſſe in all the houſe or Church of God: having ſtored up in himſelfe all gifts and treaſures, and being the wiſedome of the Father to divide them to all and each as he needs it, knowing them by name, and their needs; and knowing what, how much, and when will beſt fit them: and wanting no tendernes to attend his wiſedome. Farre be it from him to give ſome all, ſome never a whit, for he is juſt: or to give ſome the portion of others, for he is wiſe; or to give to the ſtrongeſt, and overſee the fatherleſſe and weake, for he is tender and in all three faithfull, even Gods right hand to deale as God himſelfe would doe, if preſent. As it was he who firſt did take off our yoake, and lay meate before us: ſo it is he who maintaines us at his coſt, gives us our daily bread, in word and Sacrament, till we neede it no more, *Hoſe*. 11. 12. Yea he himſelfe is our foode and ordinary, which no ſteward can be, as in the next generall ſhall appeare.

1 Cor. 9. 9. 1 Tim. 5. 8. Luke 12. 42. 2 Cor. 6. 1. Heb. 3. 5, 6. 1 Sam. 22. 14. Heb. 3. 2. 5. 1 Cor. 4. 2. Hoſ. 11. 12.

For the uſe hereof, firſt its confutation of Popery, who (as I oft have noted) make Chriſt the worſt (to ſpeake with reverence) *Vſe.*

rence) and most base, unfaithfull and fooliſh ſteward in the world, to pull away the Cup from his people, and to defraud them of that full nouriſhment which both his Father allowes them, and himſelfe was broken and ſhedde his blood to become. And whereas they cavill thus, that Chriſt gave onely to Miniſters, to no lay men, and ſo they doe: But as for the people (by whom there is perill of ſpilling) they doe it not, for honour of the Sacrament. Yee hypocrites who ſtreine at gnats and ſwallow Camells, how can he bee ſecured that the wine will not be ſpilt in a Miniſters drinking it? Or who taught yee that the Church ſerves for the Elements, and not they rather for the Church? Cares Chriſt for dropps of wine more than the ſoules of his people? Is it more with him that wine ſpill, or the ſoule periſh? Againe, where learne yee to expound the words of Chriſt (Eate yee, drinke yee all) excluſively? Doth hee not ſay, I am with you to the worlds end? Doe the Apoſtles live for ever? Saith he, Doe this as oft as yee doe it, till I come? Tell me I pray, by the ſame reaſon why may any ſave the Miniſter take the bread? is there any proviſo for them? No, no, he ſpake heere as elſewheere, in the perſons of Miniſters to all beleevers, as in *Ioh.* 17. he expreſſeth, *I pray not for theſe onely, but for all that beleeve.*

2. Secondly, this point teaches the Miniſter of Chriſt to looke to himſelfe that he uſurpe not Chriſts roome in this Act, nor come to divide that Lord Ieſus Sacramentall, whom he cares not to divide and reach out in doctrine to the people. If Chriſt had ſo done, what had his giving of the Elements beene but a dumbe Pageant: whereas if it were the care of Gods ſtewards to conſider, that looke what they doe at the Sacrament, they doe onely in relation to their Miniſtry: how wiſe, ſtudious, and faithfull would they bee in that other cutting of the word, and giving it duly to the people, by ſpeciall obſerving, applying and dealing out to each hearer his portion? How would they ſtudie the people in themſelves? Learne to put a difference betweene the portion of novices and ſtrong ones, of ignorant and skilfull, of happy and cheerefull ſpirits, of the fallen or ſtanding? framing the uniforme truth of God to the text in hand, and the text and uſe of it, to the occaſion of their people

people? That ſo Gods Spirit might not ſeeme ſtreightned; & for eaſe, careleſneſſe and forme ſeeme to take up all power and ſpirit in men, cauſing people to miſapply truthes, ſo deluding themſelves.

Thirdly, what a ſweete ground of inſtruction is this to all, to magnify Chriſt Sacramentall, in the wiſedome of his ſtewardſhip? To aſcribe his due honour to him, in ſeeing and ſerving the wants and turnes of, not congregations, but particular beleevers? What member is there of a great noble mans houſe, whoſe eye is not ſet upon the ſteward of the houſe? from him they have their meate, their phyſicke, their cloathes, their lodgings, their wages, each one his portion; therefore of all others, he is the cheefe object of honour, if faithfull. Oh! couldſt thou ſee the moſt curious wiſedome of the Lord Ieſus thy ſteward, in the diſpenſing of Sacramentall graces, neyther ſuperfluouſly, nor niggardly; neither the apparell of the growne to the young, nor Phyſicke in ſtead of foode, nor ſtrong meate in ſtead of milke, nor any of theſe out of ſeaſon, when the ſoule is paſt them and ſtarven: but theſe fully, juſtly, wiſely, tenderly, and all in ſeaſon: yea to all, ſo that the number of his people wearies not his diſpenſation. Oh! how would it raviſh thee! Its the ignorance of the ſtewards excellency, which makes him ſo little ſet by. Men make uſe of him for every thing, and honour him for nothing, and indeede rather cozen themſelves of him, than him of his due. None of his graces ſerve onely for a dumbe ſhew, but for uſe: Conſider what a ſteward thou haſt, who cuts out himſelfe for thee; being made of the Father to this end. Its hee who is the diſpenſer of the manifold graces of God; yea ſo doth he parcell them out to thee, that he was pleaſed himſelfe to partake them: Hee would be baptized himſelfe, would eate and drinke the Supper himſelfe, that he might ſanctifie his Miniſter to diſtribute, & his people to receive this nouriſhment; that he might by his owne holy dividing, eating and drinking, cover all the defects of his Church in both, and encourage them to come unto him, even in their weakeſt preparations. Alas! not himſelfe was the better for theſe, but in all his Churches welfare, he is refreſhed as in his owne: and when hee can make us accepted in himſelfe, and wel-pleaſing, he hath his deſire. *Vſe 3.*

Fourth-

Vse 4 Fourthly, this should informe us of the excellency of the Sacrament, and how it addes a blessing to the promise. For the promise makes the Proposition of a Christians comfort; All that thirst, hunger, beleeve, may come and be eased, refreshed. But the Sacrament is the Assumption, and addes, But thou art that party: To thee I offer these good things, take thou, eate, drinke thou: thou poore soule, fearefull to apply the promise, I speake to thee, its thy portion (although thou wilt not acknowledge it) I know thee to be such an one, I come now to thy doore and lay this refreshing unto thee, take it, its thine: Many poore soules cavill against the promise, and say, If I were named as the party to whom the Lord Iesus belonged, I durst, but alas! how dare I? how many step in before me? Indeede to the Church these things belong in generall, but in so great a number of men, how easily is such a poore wretch as I trod downe? No no, the Sacrament is the hand of Christ thy steward, seeing thee, singling out thee, looking downe for such as are broken, empty, base, and fatherlesse, that he may bee strong with all such! And now in speciall to thee he saith, Thou art this thirsty beleeving soule, apply the promise to thy selfe; *Iohn, Thomas*, such a man or woman: for in a manner the Sacrament supplies the defect of the word, both in personall and peculiar application. It tells thee thy name is written in heaven: it gives thee a ticket in speciall from God, to secure thee to be his: and as it offers whole Christ to the Communion of Saints, so it severalls out thee, and tells thee that thou art not forgotten among the rest, but to thee the Lord Iesus broken belongs. Thou seest not the parcell of bread and wine, more personally offred to thy hand, than Christ to thy soule. So that as by vertue of generall Christ thou denyest thy selfe and prayest, *Our Father, give us this day our daily bread, forgive us, leade not us into tentation*: that is, compst thy selfe to serve onely for the use of the body: so by vertue of Christ cut out and divided to thee, thou sayst, I beleeve in God: I beleeve in Christ, I beleeve in the holy Ghost: I beleeve my selfe to bee the Lords, and fasten so upon Christ, not as every beleevers but mine owne in speciall, to pardon, to save me, as if I were the onely person. And not onely thus, but after this Assumption,

on, comes in a Conclusion, Therefore Christs benefits are thine, all his graces, his enablements for doing, for suffering, supply of thy ignorance, releefe of thy forgetfulnesse, wandrings, earthlinesse, coldnesse, &c. I say Christ is peculiarly thine with all his nourishment to eternall life. Learne to make this use of the Sacrament.

Fiftly, its instruction to the people to ground their hearts duly in the esteeme of the Minister of God. Hee is in this dispensation of Christ both in word and Sacrament, the true arbiter or middle man to convey from God to them, the Lord Iesus in all his good things: and the returner backe againe from them to the Lord, the Calves of their lips, their renued thankes, affections, covenant and obedience: Surely they should behold him as an object of singular love and esteeme for his workes sake. How oft should they muse with themselves? Oh singular favour, that the Lord should treate with us by entercourse of his Minister, allow him in his stead to divide Christ to us in Word and Sacrament, to reach us out our peculiar portions as our steward wisely and tenderly: to speake to my heart aptly, pertinently, and then to apply it by the Sacrament? more specially; to separate the precious from the vile, to bring a personall promise home to thee, a peculiar supply of thy wants! Oh! how should the feete of such be beautifull? The truth is, I grant, the unfaithfulnesse of some is the cause which holds them from due honour: when people see nothing in them tending to this mediation, no tendernesse to their soules, no love, but seeking their owne ends, polluting the ordinances both by admitting the worst, dismaying the best, discouraging the weake, and defiling themselves: Oh! how should this procure them honour? But doubtlesse if as Shepheards they would take the weake sheepe on their shoulders, and be all in all for Christ, dividing him in word and supper aright, what esteeme would follow them? how should the best honour them, and the vilest not dare to open mouth against them? *Vse 5.*

Sixtly, this is reproofe of the people in divers respects, first, their cavilling; secondly, their unprofitablenesse; thirdly, their distrust of Christ Sacramentall. For the first, how doe men grudge against Christ, and the portion of others? Carve for them- *Vse 6.* Reproofe in three respects. 2.

themselves? Oh! if such or such were present, here were for them, for they are thus and thus, techy, worldly! As *Peter*, *Ioh.* 22. asked Christ, *What shall this man doe?* But what hast thou to doe with the portion of another? Looke thou to thine owne? Doe not cavill I say, Oh such can carry away such and such gifts as I cannot atteine! Why? hath not the Lord for thee as well as them? But thou seekest another mans supply, not thy owne. As *Absalon* sought to governe, when he should have beene subject: so, thou commest for the gifts of such and such, but no supply of thy owne wants. What should the hand doe with the gift of the head? or the foote of the hand? Keepe within thy bounds, covet the speciall portion of thy soule: come to Christ divided to thee, if that will not satisfie thee, thou art no member. Perhaps if thou hadst anothers portion it would pride thee! cast away envy, and get faith, and Christ hath for thee as well as him.

2. Secondly, it taxeth the unfruitfull receivings of many, who come for supply of their wants: but they are still to seeke from Sacrament, to Sacrament, and still are as full of their wants as ever. They fasten not upon Christ their divided portion, but rest in their complaints, laying out no money for bread. They come and goe daily as naked as ever, as if Christ were cut out and given there to have their custome daily, and heare of their wants and needs, but to be a supply of none. Much like those who wanting any implement in their house, let all neighbours know their wants, and seeke to borrow, but want credit, and want still. Oh! its fearefull thus to profane Christ offred as a supply of every soules wants. If thine be still unsupplyed, what fruite hast thou reaped by receiving, or how can thy heart rest satisfied any more than hee who dreames of treasures, and when he waketh is empty?

3. Thirdly, the distrust of many is to be rebuked sharpely, who are not convicted of this use of the Sacrament, but remaine incredulous, comming to it as a strange thing, knowing no such thing, as that Christ divided into portions is there? Oh! the ignorance and infidelity of most receivers is great in this! Nothing is so formall, fulsome a thing with them as the Sacrament, which yet is the realleſt blessing under the Sunne, even the

the Lord Ieſus in his peculiar diſtribution and ſupply of all his peoples wants. Oh! if thou knewſt the gift of God, how ſhould theſe ſcales fall from thine eyes, and how ſhouldſt thou behold the Supper of Chriſt? As *Iehojakin* lifted up from priſon to the daily portion of the king of Babells meate, ſo ſhould the heareſay of a Sacrament be to thee. Thou wouldſt abhorre thy ſelfe for thy blinde, baſe and fulſome receivings, more than for thy ſwearing and drunkenneſſe. To theſe I ſhould adde the laſt uſe of exhortation to the Lord people, to get ſelfedeniall, and the ſence of their owne wants: and therewith to bring ſpeciall faith to take out this portion to themſelves. But I reſerve both theſe to their ſeverall roomes, if God will, hereafter. So much therefore be ſpoken of this firſt generall, *viz.* the acts of the Miniſter in the ſupper. Now followeth the two of the people, in receiving.

The two acts of people.

The Acts of the people in receiving are two, all ſutable to the miniſteriall charge which the Lord Ieſus himſelfe at firſt, and the Miniſter in his Name continually doth lay upon them, the which are, Firſt, taking or receiving. Secondly, eating, enjoying & poſſeſſing the comfort of theſe good things. Concerning the which, although in coherence to the former, it were not amiſſe here to treate of them: yet, conſidering they cannot bee well underſtood, till the next generall have beene handled, to wit the grace of Chriſt offered in the Supper, (for how ſhould an act be underſtood till the object about which it is occupied, be conceived?) Firſt therefore of that in the next Chapter, and then of theſe two after by way of uſe of the doctrine, (if God will) ſhall more ſeaſonably be ſpoken in the eighth Chapter following.

Chap. VII.

Of the second part of the description, viz. The grace of the Supper.

WE come now to the second generall in the description of the Supper, to wit the grace of Christ offered therein to the beleever: and that is whole Christs Body and Blood for spirituall nourishment of life once received. The distinct understanding of which point in the branches, will proove one of the maine points in this description, and give us light in the doctrine of the Supper. Heere then let three questions be opened. The first, how comes it to passe that Christ Iesus is our spirituall support in grace, as well as our being and regeneration? Secondly, how comes Christ to be propounded to us as our Sacramentall Support or foode? Thirdly, wherein consists it? For the first question, I must answer it by some stepps or degrees. Observe then, that first, its the good pleasure of God the Father to select out unto himselfe such a number of people (from the common masse) whom he will bestow himselfe upon, and his Image in grace and glory: whom hee will make his beloved, be knowne in, and set his marke upon, both by pardoning them, and sanctifying them, to bee his owne peculiar. Secondly, since he will have such a number to be his, looke what life of his hee hath once given them, and what estate of grace he hath called them unto, the same grace hee must susteine, and continue in them and keepe them therein, from sinking, or losing that which he hath vouchsafed them: which cannot be except he doe spiritually nourish them, as he first spiritually bred them.

3. Questions.

First Question. How is Christ the soules nourishment.

Answere. 1.

2.

3. Thirdly, looke by what meanes he first thought meete in his divine wisedome to communicate his life unto them: by the same he must convey the maintaining power thereof in them; for as much as by the same things whereof wee consist, we are also nourished. If then the Lord Iesus were the mediator

ator of life at the firſt to them, affording himſelfe to be ſeede, and begetting unto them; then the ſame Lord Ieſus muſt become alſo foode of this life, to cheriſh it, to repayre it, to ſupply the wants of it, to redreſſe the decayes of it, and to uphold the frame of it in them. If God thought it good not to betruſt them with this ſecond life of grace, as hee did *Adam* with that firſt of creation: and therefore hath put over the cuſtody of that life and the ſupply of nouriſhment tending thereunto, into the hands of the Lord Ieſus, that ſo it might never faile nor wanze away any more: Then ſurely it behooves that the Lord Ieſus be as well the keeper of this life, and the nouriſhment thereof, as hee was the firſt the breeder thereof.

4. Fourthly, the Father to this end muſt really convey into the perſon of Chriſt all ſuch power and vertue, as may enable him to be the life and nouriſhment of his members: and therefore he muſt fill him with himſelfe bodily, and make him the treaſury of all graces, wiſedome, righteouſneſſe, ſanctification and redemption: all good things neceſſary for the making of ſuch as are not his to become his: and ſuch as are his to be more his, or his in a more full and aſſured manner, to proſper, grow and thrive in him unto perfection. 1 Cor. 1. 30.

5. Fiftly, he muſt alſo qualifie the Lord Ieſus with the gift of conveying this holy nature of his, and this bleſſed nouriſhment of his unto his people: and this he doth not onely by the union of fleſh with God, but eſpecially by the death and ſatisfaction of Chriſt, by which as by a wide dore, he opened the treaſure of life and nouriſhment which was in him, and merited that the life of grace in forgiveneſſe and holineſſe might be theirs, and that himſelfe in his fleſh and blood, broken and powred out, might bee a moſt effectuall ſeede of life, and foode of life, to ſupport them.

6. Sixtly, to this end, hee hath the authority to ſend forth the word of reconciliation, and of nouriſhment unto his people, and as by the power of vocation, to call them from death to life, that all who heare the voyce of God might live; ſo alſo to create in their ſoules by that word of his, the gift of faith, to pull them to himſelfe, to unite them to himſelfe, and to convey his owne ſpiritnall life by this union of faith unto Eſay 57. 17.

them: causing his blessed Spirit to concurre so with the word, as to settle it upon them: and having so done, to give them this priviledge, that they shall as truely bee maintained at his cost, be kept in his name, be upheld in grace, prosper in it, be defended against all enemies within or without which might impeach this their welfare, growth, fruitfulnesse and perseverance, as ever he bred life in them at the first. Seventhly and lastly, they receive by this priviledge, as true right to claime, plead, sorand expect the Lord Iesus to be their nourishment, as the poore dumbe creature by the instinct of nature being brought forth, runnes to the Damme for milke. Or as the Infant comming forth of that wombe which gave it life, cryes for the brest of the same mother, and pleades to be nourished by her. By these steps it may be conceived in generall, how the Lord Iesus is made of the Father, the true foode of his members.

John 17.11.

7.

The second question, viz. How Christ is so in the Supper?

But as yet here is nothing of Christ our Sacramentall nourishmen. Vnderstand therefore the Sacrament to stand in relation to the word of promise, wherein Christ is made the poore soules owne, to feede her. As I noted in Baptisme, so heere againe observe, Christ in promise, and Christ in the Supper differ not, save in the manner and degree of exhibiting him our nourishment: Looke then what the Spirit of the promise workes for the soule, that it much more worketh by the Sacrament. Take some instances. First, it presents the soule of every one truely bred, with those choise promises of Christ her nourishment, searching them out of each corner. Tells her, *Esay* 25. That the Lord makes her a feast upon the mountaines, of fat things, of wines refined and pure, and the dishes of the feast are, Christ in his graces, plucking away the veile of darkenesse, removing death and feare, bringing joy and peace. *Esay* 55. 2. he offers him in all kinds of things usefull and nourishing, wine, honey, oyle: bids her eate good things and delight her selfe in fatnesse. In *Pro.* 7. he invites her to his feast and provision of all choice dainties, not for necessity onely, but for fulnesse, for delicacy, for variety and delight, for safety, for durableness. In *Psal.* 23. hee leades her as a shepheard into his pastures, streames, folds; guards her against

First, presents the promises.

Esay 25.7.

Esay 55.1.

Prov. 7.1.

Psal. 23.3.

againſt dangers and death, annoints her head with balme, and fills full her cup. In the *Canticles*, he makes himſelfe her husband to marry himſelfe to her and beſtow all at once upon her: his garments ſmell of mirrhe, Cinnamon and Caſſia. In *Pſal.*84. he denies her nothing that is good for her, either for light or defence: in thoſe Parables he makes her a feaſt, brings out the Calfe. In *Iohn 6.* tells her, his fleſh is not onely life, but meate indeede, and his blood drinke indeede: And plainely ſaith, They that live in him ſhall abide in him, and out of their belly ſhall ſpring up waters of life: they that eate him ſhall not dye, but live for ever. In *Revel.*3. he offers himſelfe to her in all reſpects; Attire for nakedneſſe, Gold for poverty, eye-ſalve for blindneſſe, himſelfe a ſupply of all neceſſities. Cant.4.13. Pſal.84.11. Luk.15.23. Iohn 6.55. Revel.3.18.

How much more then doth hee leade her to this great Sacramentall promiſe mentioned in the Text, *This is my body given for you: this is the Cup of the New Teſtament in my blood?* Againe, the Spirit of the promiſe, brings the Lord Ieſus and all his fulneſſe of nouriſhment into that promiſe: the ſpirit of nature doth not ſo prepare the nouriſhment of the infant, and ſeale it in the breſt, for more eaſie faſtning, than the Spirit doth ſettle all the fulneſſe of Chriſt in a promiſe, ſo that it offers it ſelfe to the hungry ſoule. Beſides, it put the faithfulneſſe of the promiſer into the promiſe, all the tenderneſſe and compaſſion of Chriſt to the wants of the Church, and the truth of his meaning, not to faile her in any good thing he can helpe her with. Furthermore, it ſtrips her of all her owne ſtrength: tells her, that although ſhee be borne of God, yet except hee cleave to her as a feeder, as a father, a nurſe, a ſupply, ſhe cannot ſubſiſt: ſhee will goe to worke elſe with her owne tooles, and compaſſe her ſelfe with her owne ſpatickes, and deceive her ſelfe with her owne traſh: ſhee cannot doe any duty, get out of any temptation, beare any trouble of her ſelfe, without Chriſt ſhee can doe nothing. Moreover, hee ſheweth her, all her ſufficiency is from Chriſt: The worke and life of grace requires his daily, hourely acting power in her, to ſet it on worke or elſe all ſhee hath in her is in vaine; the principle of life ſhee hath, will not worke, will not helpe, except it be jog-

2. Brings the fulneſſe of Chriſt into the promiſe.

3. Puts the truth of the promiſer into it.

3. Strips the ſoule of her ſelfe. Eſa.50.ult.

4. Leads her to the ſufficiency of Chriſt.

ned by the Spirit that gave it, (as the hand that stirres the saw) to quicken the operations of life: no meanes, no diet can nourish without this. And so I might bee endlesse: For this spirit doth by a promise offer the Lord Iesus to the soule as one that knowes all her wants, takes measure of her defects, as one should doe of a body for apparell, to make it fit and suitable: So doth Christ provide all nourishment, apt nourishment, for every part, against each corruption, temptation, affliction, for every duty, for marriage, for liberty, for company, for Sabbaths, hearing and ordinances: yea (to draw to an end) the Spirit by the promise, doth stirre up, first, sight of Christ her nourishment; secondly, affections after him; thirdly, an hand to reach him, take him, put him on, apply him: faith to digest, and draw from him whatsoever he offers her, freely, cheerefully, confidently, sensibly: Faith carries her into the streame of his welfare, the floods (as *Iob* speakes) of his butter and honey: and venturing upon his word, takes him as he offers himselfe, and not by a base and trecherous heart, putting him off with his store and plenty, as if it were too good for her to receive.

5. Takes measure of all her wants in speciall.

6. Workes application of the promise.

Conclusion. Now then to end this point, if the Spirit can thus worke the heart to imbrace Christ by a promise, how much more by the Sacrament of the Supper? in which I may truely say the Lord Iesus is brought forth in his likenesse, eminently, even in the instruments and immediate manner of nourishing, all Christ whole in respect of his obedience and death, pardon and holinesse, as a diamond not to be broken: and yet broken also upon the Crosse, divided into portions, as the meete morsells of each poore receiver that needs his flesh and blood: The bread to be her staffe of life, and wine to be the cherisher of her spirits. Oh! the bringing forth of these flagons, in so sensible a manner, to affect all her soule, and to overthrow infidelity, must needs be a more effectuall instrument of the Spirit to perswade her, that Christ is all in all unto her, for her support in grace and holinesse, than eyther the word alone, or any other ordinance. The Lord having in speciall set the Supper apart, neyther to bee a breeder at all of grace, as the word preached is, nor to be a nourisher in an ordinary manner,

as other publique or private meanes, in each of which Chriſt conveyes himſelfe & his communion to the ſoule: but an ordinance onely tending to nouriſh, ſerving for the nonce, and to no other purpoſe, and therefore having no other ſcope, muſt needes be moſt effectuall for the end it ſerves for. Each thing is moſt prevalent in her owne predominancy and Element. If then the ſpirit ſo can worke by the promiſe alone, how much more by the Sacrament which repreſents that which it offers under the ſhaddow of the ſignes? and tells the ſoule, Behold the print of the nayles, behold my ſide, behold my ſelfe, heere is my body, heere is my blood given for thee, ſhed for thee: Be not unfaithfull, but faithfull. Sooner ſhall bread and wine ceaſe to nouriſh thy body, than my fleſh and blood to nouriſh thy ſoule to eternall life: The concluſion is, the Spirit doth more eminently convince the ſoule by the Supper, of her nouriſhment by Chriſt, than it can by the Word alone, for as much as the Sacrament with the Word is above the Word.

Ioh. 20, 27.

Verſe 28.

The third and laſt queſtion remaines, wherein Sacramentall nouriſhment conſiſts? The meaning of which queſtion is double; The firſt concernes the parts of it: The ſecond, the degrees of it. The firſt lookes at the object, how many wayes Chriſt is the nouriſhment of his. The ſecond rather lookes at the influence it ſelfe, of what kinde or meaſure it is. Touching the firſt. As I ſayd before of Baptiſme, that it affords to the ſoule, Chriſt to be her ſeede in all reſpects of true being and regeneration: ſo now I ſay, the Supper offers him to the ſoule in each of thoſe particulars for welbeing. I have oft thought of two Texts which will expreſſe the difference. That of *Paul, Ephe.* 1. 3. *Bleſſed be God who hath bleſſed us with all ſpirituall bleſſings in heavenly things by Chriſt*: doth note unto us the grace of Baptiſme, as all the Chapter following prooves, in which the diſtinct eſſence of thoſe bleſſings conſiſts: There is another in 2 *Pet. Chap.* 1. *Verſ.* 3. *His divine power miniſtring to us all things for life and godlineſſe*: heee meanes not the being of thoſe things, but daily ſupply and increaſe, influence from the Spirit of Chriſt, to uphold the ſoule in them, which hath them: and this denotes the grace of

3. Queſt. Wherein Sacramentall Chriſt for our nouriſhment ſtands?

Anſwer two-fold.

The firſt.

The object expreſſed many wayes.

Ephe. 1. 3.

2 Pet. 1. 3.

the Supper. Now if wee marke wee ſhall ſee the Scriptures ſpeake of this nouriſhing grace of Chriſt ſundry wayes: *Pſal. 84. He ſhall deny them no good thing. Delight in the Lord, & he ſhall give thee thy hearts deſire.* Doe but think what it is which of all other thou wouldſt have, finde out thy want, and the Lord ſhall be thy ſupply; noting that how infinite ſo ever the needs and decayes of the ſoule are, God hath ſupply enough in Chriſt for them. This is moſt generall. Sometime the holy Ghoſt ſhortly knits up particulars, as in the ſame *Pſalme, The Lord ſhall afford light and defence to his*: By light including all ſuch good things as wee call poſitive graces, as pardon, peace, ability to duties, &c. By defence, all privative grace, as prevention of evill, ſtrength againſt enemies, aſſaults of Sathan, world, fleſh, ſtreights and croſſes. Sometimes hee is more large, ſaying, that Chriſt is made to us, wiſedome to make us more and more underſtanding in the truths of God, and direction to live accordingly: righteouſneſſe, to know our ſelves juſtified by better and ſurer evidence: Sanctification, to grow holier, & more mortified daily, abler to walke with God in the courſe of our converſation: Redemption, to uphold us in all our troubles, with more humbleneſſe, patience, faith and experience, and to helpe us againſt all enemies, till we be fully delivered from all.

Pſal. 84. 11.
Pſal. 37. 4.
1 Cor. 1. 30.

Eſpecially by applying it to the graces of Baptiſme.

But as I take it, the moſt convenient way to expreſſe the extent of this Grace, will be to apply the Supper to all and each branch of the grace of Baptiſme. Breefely then marke: Doth Baptiſme give us an eſtate in Iuſtification? Adoption? Reconciliation? Redemption? Then the Supper confirms & nouriſhes them! Heere by the way a doubt may be ſoone made, (and is as ſoone anſwered) that is, That the graces of a Chriſtians condition encreaſe not, a man cannot be ſayd to increaſe in Iuſtification, Adoption, &c. Anſwer, Graces indeede of imputation doe not admit increaſe, but yet are not excluded from being the object of the Sacrament, and that in two reſpects. Firſt, themſelves, for though their eſſence encreaſe not, yet the ſoule may and muſt increaſe in the knowledge and aſſurance of them. Secondly, the fruits of them, as the peace, the cheerefulneſſe & joy, the contentation, the confidence the liberty, the welfare

I. *Objection.*

Anſwer.

welfare of the heart may either be greater or ſmaller, and therefore they concerne the grace of the Supper.

Againe, doth Baptiſme ſeale up inherent ſanctification to be the ſoules owne? Then doth the Supper nouriſh the ſoule in that. Firſt in the mortifying and quickning power of it; for the Lord Ieſus broken, and powred out, affordeth the ſoule daily ſtrength to breake the chaines, the power of ruling and defiling luſts; ignorance, errour, ſecurity, infidelity, profaneſſe, ſelfe-love, unrighteouſneſſe, intemperancie. Alſo it brings in the power of the reſurrection to rectifie, and informe the whole man, to better him in the grace of regeneration, ſincerity, integritie, conſtancy, courage, &c. Yea more, it betters the Spirit and frame of the inner man, with fuller bent of reſolution, and ſtreame of heart and affections, to be for God, and to goe in the ſtreame of obedience to him. Secondly, it quickens and nouriſheth the ſoule in the ſpeciall graces of ſanctification, wiſdome, watchfulneſſe, humilitie, love, feare, faith, patience, mercy, and all holy affections, and gifts ſerving to holineſſe.

Againe, doth Baptiſme conferre the grace of a well ordered converſation? Then doth the Supper nouriſh that grace: take ſome inſtances. One eſpeciall grace of inward converſation, is the life of faith in all eſtates, in all duties, meanes, and graces. The Supper then ſtrengthens this life of faith, in all theſe, enabling the ſoule to be more ſober in proſperitie, more humble under the Croſſe, more fruitfull in well doing, more diligent and conſcionable in all ordinances, more effectuall and plentifull in graces. Another inſtance may be of outward converſation, ſtanding in marriage, liberties, calling, company, ſolitarineſſe, the tongue, the governement of the family. The Supper then ſerves to better all theſe, to correct the errors, wants, infirmitie of theſe, and to eaſe the complaint of the ſoule for her unaptneſſe to theſe; her ſloth, awckneſſe, wearineſſe, earthlineſſe, hollowneſſe, barrenneſſe, unprofitableneſſe, unskilfulneſſe to ſerve God aright in all theſe.

Againe, doth Baptiſme ſettle the conformity of the Lord Ieſus his ſufferings upon us? Then doth the Supper confirme the ſoule therein, to thinke afflictions daily more welcome, to

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count them no strange thing, to wait for them, to be humbled, and broken, and powred out by them; made by them, more sober, selfe-denying, more patient to beare, and more wise to profit by purging out the causes; more growing in graces, living by faith in streights, for an holy use, and good issue out of them. And in a word, the Sacrament is Christ our Influence and Nourishment in all respects, wherein the soule is capable of any want or complaint; serving to this purpose, that wee may be quickned up in our affections, and in steed of a decaying, uncheerefull course (which Satan and corruption beset us with) wee may walke in and out with God, with peace and comfort, and it may goe well with us in all that wee put our hands unto, both without and within, in life and death. It is a strengthner of us to duty, a supply of needs, protection against evils, provision of good things. Its enough that the Supper is as large as any wants can be: No man knoweth where another mans shoe pincheth but his owne, but whersoever the pinch is, Christ in the Supper is ease. All the difficulty is in the wise application, there is none in the point. This for the extent or object of Christ our nourishment.

Deut. 5. 29.

Quest. 2. The degrees. Which are foure.

The second Question will yet come closer to the point: *viz.* What this influence of Christ is, in what kinde or degrees it consists. The answer is; That it stands in foure severall parts, and tends to as many ends. Prosperity of soule being the adequate end of the Supper, looke wherein true prospering consists, therein stands this influence: So that by this latter, the former will discover it selfe. Christ our nourishment by Christ our influence, which is the efficacy of it in the soule. The severals are, health, growth, stableness, and fruitfulness in grace. The Lord Iesus Sacramentall being all these in all such as are truly begotten of him, in one measure or other.

1 Health of soule. 3 Iohn 2.

Touching the first; Health of the soule is one step of spirituall prosperity. Saint *Iohn Epist.* 3. 2. prayes for *Gajus* (an holy, yet sickly man) That hee might be well, or in health, as his soule prospered; intimating that one (and the first) step of prospering, is healthinesse. *Salomon* speaking of the feare of God, saith, *It shall be health to the navill, and marrow to the bones:* noting that the soule which truly prospers by Christ,

Pro. 3. 8. What it is: viz. Sustaining the soule in her welfare.

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is, is healthy, even as a body is. Note then, even as when wee ſee corne, hops, or the like, hold their vigour and colour, wee ſay they will thrive: and as the body when it holds it owne, and keepes good colour and countenance, the bones running full of marrow, and the blond and ſpirits running well and aright in the veines and veſſels, then its called hayle and ſound; ſo it is with the ſoule of a Chriſtian. His nouriſhment is then well aſeene on him, when he holds that which hee hath received once from Chriſt, when he beares his yeares well, when the conſtitution and frame of his ſpirit abides ſound, humble, beleeving, upright, thankfull, wiſe, wary, holy, righteous. Wee call health, the due conſiſtence of the conſtitution, and humours, without either exceſſe or defect: when the body keepes temper and vigor without any clogge or oppreſſion of ill humors or ſurfeit, befalling her. So is it here: when the ſoule is preſerved from the annoyance and diſtemper of the wonted bad qualities, pride, eaſe, infidelity, unthankfulneſſe, envie, world, ſelfe-love, unſavorines: when kept from looſeneſſe and ſecurity, and hanging her grace upon the hedge, and running out of courſe, to all occaſions, companies, baites, profits, pleaſures, vanities: whereby the life of grace ſhould be choked and oppreſſed: then ſhe beares marke of ſome health and proſpering; then ſhee ſeemes to hold her owne in the life of faith, and the order of good converſation.

Now to this firſt end, the Lord Ieſus our nouriſhment ſerves, eſpecially in the Sacrament; and to this end all true Receivers frequent it, *viz.* That they may fare well, and proſper in ſoule. The Lord Ieſus is able to doe this and more for them: *David* hath a ſweet ſpeech, *The Lord is my portion, thou ſhalt maintaine my lot and my chance:* Chriſt is able to uphold his owne worke, and the portion which hee hath in his: As *Iohn* 17. he prayed for it, *Father keepe them in thy Name*: ſo hee can doe it, *and of his fulneſſe, they receive grace for grace. His fleſh is meate indeede, and his blond drinke indeede*: its aſeene upon their faces, and runnes in their veines, it puts ſappe and vigor of joy, peace, and hope into them; and will not ſuffer them to looke worſe and worſe: as its ſaid, *Dan.* 1. That the pulſe they eate, by the bleſſing of God made them looke as well and freſh

Chriſt our nouriſhment can doe it Sacramentally.

Pſal. 119,57.

Iohn 17,11.

Iohn 1, 17. Iohn 6,55.

Dan. 1. 15.

fresh at seven dayes end, as if they had eaten the Kings fare. How much more then shall the Kings diet doe it? Gods servants neede not forsake his house and fare, for the diet of the world, joviall, bold, wanton libertines, and timeservers; the Lord hath better fare than so for them: He counts it a dishonor to his housekeeping, to see any of his to looke meager, or evill-favoured. And therefore looke what grace he hath put into them, he upholds it in them by his diet, by his flesh, by his bloud; So that they have the true Spirit of nourishment in them, they doe not coole in their love, through the abundance of iniquity: they are not pulled from their stedfastnesse by the errour of the wicked; they doe not decline in their zeale, love, affections, judgement, savor, by the malice of Satan, the corruption of their owne spirits, the examples of formall and temporizing ones; they leave them to themselves, and looke to what they once received, and to him they have once betrusted themselves with; and from his nourishment they finde themselves to be enabled to keepe the good things they have swet for, as a *John* 8. which in so bad and degenerate world as this, is no small portion.

1 Iohn 8.

The second degree. Growth in grace.

The 2. degree of Christs Sacramentall influence, is growth. And this still argues more prosperitie of soule, and that their nourishment doth them good. Wee see it in the creatures, and bodies of men; health wil cause growth, by the constant use of nourishment. And this is, when not onely the soule holds even termes with the Lord, but outstrips her self, & as a tree of righteousnesse shouts forth her branches: and as the willowes by the waters doe every yeare grow in length, thicknesse, and tallnesse; that they doe not onely not wanze and wither, but get still and grow bigger and bigger. So it is with a true prospering soule: He lookes not behind him what he hath beene, is not weary of health and welfare, waxeth not resty, lazie, careless, and standing at a stay, as who say, I have held long enough, and abode the heat of the day. Let hypocrites who stand upon their own bottome, & keep a measure of their own within them, doe so: These are in another stocke, planted by the hand of the Lord Iesus into himselfe, and therefore looke what the seede is of which they were borne, the like is the

What it is? Mat 63.334.

Phil.3,13.

Luke 2. 1[illegible]

pitch

pitch they aſpire to; they looke ſtill forward to that which is before, aiming at the price of the high calling of God in Chriſt Ieſus. In whom, *Ephe.* 4. 16. the whole body fitly joyned, and compact, according to the effectuall working of Chriſt in each part, maketh encreaſe of it ſelfe; till (Verſe 13.) it grow to a perfect man, and the meaſure of the ſtature of the fulneſſe of Chriſt. So that, looke what dimenſions are in Chriſt, what his length, depth, and bredth is, that (in proportion) the ſoule united to him by his Spirit, doth covet and ſeeke after by a kinde of holy inſtinct; and never thinkes her ſelfe to proſper, and to be in good caſe, till ſhe thrive and grow in grace: and although ſhe mourne for inſenſibleneſſe in this kinde, and that any outward growth is more diſcerned than this, yet ſhe rejoyces that ſhe hath ſome ſecret motions in her that way; that as ſhee loathes to cleave to ſuch as decline and wax dead, ſo ſhe abhorres alſo to ſtand ſtill, luskiſhly, lazily, wearyſomely in the way and worke of Chriſt. Therefore ſweetly *Peter*, 2 *Epiſt.* laſt Chap. and the end, joynes theſe two, to hold our owne, not to be pulled from our ſteadfaſtneſſe: with growing in grace and in the knowledge of our Lord Ieſus.

Ephes. 4.

Ephes. 3. 16.

Pſal. 101. 3.

And to the end ſhe may doe thus, ſhe beholds him into whom ſhe is ingrafted: from his ſtocke ſhe drawes joyce and moyſture continually. She doth not onely behold his fleſh and humanity, how that grew in ſtature; or at his example, how he by the aſſiſtance of his godhead, grew in grace with God and favour with men, (although theſe be ſweet helpes) but ſhe beholds the Mediatorſhip and unction of the Lord Ieſus, how by the unction of his fleſh with God, he was ſanctified for his Church, and her uſe; how all his obedience and growth in it, was not for himſelfe, but for his beleeving ones; that they might grow up in more meekeneſſe, humbleneſſe, brokenneſſe of heart, mercy, love, patience, holy example, more in quality of graces, that they might be more purged from the uncleaneneſſe of their owne ſpirit, and be more pure, and ſavory; more in the quantity and meaſure of them, that as a little did ſome good, and went a little way, ſo more may doe more, and goe a farre greater: give more light, ſeeme more beautifull, afford more ſavor, beare downe an ungracious world

The Lord Ieſus can doe theſe, & how? 1 By himſelfe.

Heb. 1, 9.

world more powerfully, and witnesse more sweetly to their owne heart the truth of Regeneration, than ever.

By his Sacrament.

And to helpe themselves herein, they apply themselves to the Ordinances of Christ, not onely to the word that they might grow thereby: But to the Sacrament of the Supper especially, being the especiall helpe appointed to this onely end, to bring the Lord Iesus into the soule for her nourishment and growing in grace. So that needs it must be, that this growing in grace, which a poore soule seekes, is one of the most especiall fruits of Christ in the Supper: and Baptisme doth not more truly assure her of Regeneration, than the body of the Lord Iesus, and his blood in the Sacrament, doth assure her of her groth in grace. Such as the seed is, such is the crop: wheate brings forth twentie, thirtie, or sixtie fold, it still of wheate: even so the food of Christ, which is heavenly, and holy, (for the flesh profits nothing, nor the blood, although one had dranke it under the crosse; its the Spirit onely which quickneth) and was given for the breeding and nourishing the soule in grace, it breeds an heavenly groth, and a spirituall encrease in every true Receiver; especially being assisted with other helpes, inward, and outward, the mercies and blessings of God, which as Talents, are put to advantage for Gods glory.

Matth. 13.8.

Iohn 6.63.

The third degree.

Stableness in grace.

The third is stableness in grace. Wee see that mens bodies in time by continuance of health and groth, come to a pitch, to a measure of groth. This is a third prospering. It is not with the soule as with the body, which ceaseth to grow, when it is at her pitch, or declines rather when it is growne to her full point. But herein a pitch of bodily groth, resembles spirituall: that as the man growne to his full period, enjoyes (as it were) himselfe and all his former yeares which he hath lived: becomes now (of a growing) a growne man, is come now to his best, to his full strength, ability and sufficiencie for service; so is it with a Christian. He growes in

What it is?

Eph. 4. 13.

Christ to the measure and fulnesse of him, *Ephe.* 4. 13. So that whereas before in his beginnings, and proceedings, hee found much ignorance in minde, much error in judgement, much infirmity in spirit, much to seeke of direction and wisdome in

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his courſe: Alſo much unſetled, wearieſome, off and on, up and downe in holy practiſe, many combats and conflicts with his bubbling, rebellious, inconſtant, treacherous, withdrawing ſpirit; lo, now its otherwiſe: now he is growne to ſome ſtay, ſetling, ripeneſſe, and experience in Gods mattera, *Heb.* 5. more exerciſed in his ſpirituall ſenſes to put a difference betweene good and evill, perſons and things; not ſo blinde as formerly, but light in the Lord, judicious, obſervative, ſober in affections, ſtaide in minde and reſolution, having his heart at better bay and more awe, for teachable ſubjection to God, more firme in purpoſe of heart to cleave to God without diſtraction, 1 *Cor.* 7. 35. not eaſily carried away by each Doctrine and dice-play of men, not miſtaking truths, not ſlighting them, not partially affecting them; but moulded in them, faſhioned by them, and keeping his faſhion as a man would doe of his apparell, againſt each noveltie, So alſo conſtant, ſetled, rooted and ſtable, 1 *Cor.* 15. laſt (reade it) not ungrounded in the foundation, not to ſeeke when Satan buffets, but knowing his devices, 2 *Cor.* 2. 11. and alſo ſtrong to reſiſt, courageous in the uſe of the Armour, and ſo perſevering in his courſe.

Heb. 5. ult. Ephe. 5, 16. 1 John 2. 13. Act. 11. 27. 1 Cor. 7. 35. Ephe. 4. 12. 2 Cor. 2. 11.

This is that which *Paul*, *Ephe.* 3. cals Chriſt dwelling in the ſoule by faith; as the Inhabitant who keepes in his owne, is not as a Stranger, or a Sojorner who comes and goes, but a Ledger, one that holds his abode, and delights in his dwelling. Oh! this is a great degree of Chriſts infuſion and influence into the ſoule, when he pitches there, ſettles and dwels there, (for what elſe is the ſtableneſſe of the ſoule in grace, ſave Chriſts dwelling in it by his grace?) and is no flittet thence. And this third degree of nouriſhment the Lord workes in all his, who have attained the former two. They come to be as the Scholler riveted into his Rules, or the tradeſman in the myrie of his occupation, not to ſeeke of it: It is the promiſe of Chriſt to all his, that they ſhall grow up thus in the body; not by any vertue of their owne, but by the Spirit of the Lord Ieſus their nouriſhment: And to this end, eſpecially they cleave to this Sacrament, and improve the promiſe of it, *This is my body*; *This is my blood*, even to ſettle the ſoule by the frequent receiving

Chriſt Sacramentall doth this. Epeſ. 3. 17.

receiving of it, upon the Lord Ieſus, for ſtableneſſe, ſtrength, courage, that they may enjoy the Lord Ieſus in all the Sacraments they have received, and retaine the power of all the Ordinances they have uſed, all the graces they have growne in, all the duties they have done, afflictions they have endured, examples they have ſeene, workes and governement of God which they have marked: I ſay, that from all theſe the Lord would bring ſuch an holy experience of heart, reſolution of purpoſe, ſeeling of ſpirit upon the Lord, his threats, commands, and promiſes, as not doubting but they are firme and ſure, and therefore a rocke and foundation ſufficient to rely upon in all windes, ſtormes, and weathers whatſoever. This I ſay is that third degree of Chriſt our nouriſhment, which each communicant lookes for at the Supper.

Matth. 7. ult.

The fourth degree. Fruitfulneſſe in grace. 1 Cor. 15. ult. What it is?

The fourth and laſt, is fruitfulneſſe in grace. See 1 *Cor.* 15, ult. where the Apoſtle joynes theſe two laſt branches: *Be yee unmoveable and ſetled, alway abounding in the worke of the Lord.* Wee ſee it in plants and men: The plants muſt be well ſpread and rooted in the earth before they can grow fruitfull, at leaſt in plenty. A little roote will not nouriſh large branches and boughes: Sometime the root is ſo bare and fleet, that it will ſcarce furniſh the tree with leaves; but a large, deepe root hath many ſtrings, and little ſuckers, which worke for the tree, and feede her with nouriſhment; ſo that the roote abiding deepe and faſt in the earth, the fruit is plentifull. Wee know nature is never more fruitfull in the active principle of generation, than when the ſtrength of the body is well confirmed. So then, this is the laſt ſtep of ſpirituall proſperitie, when this fourth is added to the three former, to wit, fruitfulneſſe in a good courſe. And it is the perfection of that influence and communion which we here enjoy in the Lord Ieſus our nouriſhment. *That meate indeede, and drinke indeede,* is this abundance and fruitfulneſſe; When out of the abundance of the heart, the tongue is fruitfull in uttering, the hands in working, the feete in walking, the members in ſervice, the whole tree in bringing forth fruits of righteouſneſſe. *Eſay* 61, 3. calles ſuch accepted, and beloved of the Lord; as we eſteeme exceedingly of bearing trees, eſpecially if yearely and plentifully. It

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is from the roote of the Lord Ieſus, that the ſoule doth grow thus fruitfull. The indwelling of Chriſt, is the abundance of influence: the leſſe of Chriſt the ſoule hath, the leſſe ſap and fruit; the nearer the communion, the greater the influence. The greater the treaſure is from which a man draweth, the richer the ſupply. We ſay, Its ſweet to take from a great heape. An heape wil ſerve for all uſes: a poore unſtockt man is eaſily perceived in his wares, the ſmall ſtore and choiſe therof: hee that hath little mony to lay out, is bare in his houſehold, attire, family, diet; ſcarſe hath for neceſſitie, but nothing for delight and plenty. So is it with a man that is no proſperer in grace, hath only frō hand to mouth; he cannot verifie our Saviour his ſpeech, *That out of the abundance of the heart, he bringeth good things abundantly*: but rather he is ſcant in good ſpeech, ſcant in preaching (no more than needs muſt) in hearing, prayer, meditation, barren and poore: ſo in the graces of the Spirit; little love, ſmall humility, compaſſion, ſo in duties, ſo in meanes. Alas, the roote is bare, and therefore the tree is unfruitfull.

So alſo the deeper the ſoule is rooted in Chriſt; the larger roome he hath in the heart, the more ſcope and entertainment he finds, the greater graces he affords. If we compare *Mary* and *Martha's* houſe with the houſes which now and then Chriſt was bidden too, no doubt but wee ſhall finde, that his fruits of preaching, love, converſe, miracles, and good doing, were more full in the former than the latter. Why? There was no ſtop, he might be ſure to be welcome at all times: therefore hee ſhewed himſelfe more there, than elſewhere. Chriſt then the more he is rooted in the ſoule, the fuller bee is of influence, and ſo growes more fruitfull. For, what is fruitfullneſſe? Surely when a Chriſtian being aſhamed to conſider what a barren heart hee hath had under full meanes; and how little and narrow the good is which he hath done for God, to himſelfe and others; and beholding the cauſe thereof, his want of true ſtocke of knowledge and faith: mourneth for this his miſery, and ſeeking for an heart fuller of Chriſt and his nouriſhment, doth from his treaſure extend himſelfe plentifully to the exerciſe of ſuch graces, meanes, and duties, as may be uſe-

Chriſt it this roote of fruitfulneſſe. Iohn 11,3. and 12,1,2.

full to himselfe, and in the communion of Saints. If a poore shopkeeper almost banquerupt, be set up, and holpen up againe with new stocke, what will hee doe? Ply the matter, runne to London, furnish himselfe with the best of wares, and choise of them, bring them home, fill his shop in every corner; and satisfie the turne of every buyer. Oh! what a change is there?

So it is with a Christian recovering out of a fruitlesse course by the Lord Iesus his raizing and setting him up againe, stores himselfe with plentie of graces, sets them on worke, and fills each part of his life with duty; yea, sets himselfe against his former unprofitableneſse: Adding to his knowledge, faith, to his faith love, meekeneſse, patience, experience, hope: that
2 Pet. 1, 5, 6. so he may not be unfruitfull in the Lord Iesus. If he have risen up well apaid in his morning awaking, he rests not there (as before) but fetches from his treasure a cheerefull heart to his calling: from thence proceeds to family duties and government, from thence to doe good, and take good in company, thence to be well occupied alone, thence ready to visite the sicke, to admonish, to comfort, to advise others, and when all
1 Cor. 15, ult. is done, to nourish in himselfe the life of faith one while, humbleneſse another while, forbearance, longsuffering in provocations; thanks for blessings, patience if crossed: sometime in one, sometimes in another duty; yet neither hurt by one from another, nor glutted by succession of service, but fruitful & unwearied in all, with one eye to his ground, another to his end. Even as a man of an active spirit, if well apaid in diet, and refreshed in body, sticks not from morning to night to be doing, loathes to be idle, and thinkes himselfe to have lost that day wherein hee hath not beene full of employment. Now so is it here; the Lord Iesus his nourishment, so enables the soules of his, that they seeke occasions to expresse goodneſse, as eagerly as a barren heart shunnes them: that which strikes the one dumbe, and as dead as a stone, yea is as bane to him, that quickens and joyes the other, because the fulneſse of grace makes the worke most sweet and welcome. Now wherein is the Lord Iesus so full a nourishment as in his Supper, in which he brings forth all his store and Magazine to fill the soule that is empty with

with good things, and ſo to ſend it away from his Table, furniſh'd (as the Apoſtle ſaith) as a veſſell of honour, and prepared for every good worke, ſo that none comes amiſſe? Thus I have given to the Reader an Anſwer to this queſtion, what the Lord Ieſus our nouriſhment is, both in his parts and degrees, one of the maine things which I would wiſh him to marke in the whole Treatiſe, for the true conceiving of the vertue of the Supper. 2 Tim. 2. 21.

Now I come to the uſe, which is as weightie. And firſt this Doctrine is one of the fearefulleſt terrours that can fall upon the profane ſort of men, that live within the boſome of the Church viſible; All Atheiſts, Neuters, meere Civillians, Ignorant, Profane, Libertines and Hypocrites. Is the Lord Ieſus the Sacramentall nouriſhment and influence of his Church? Oh wofull then your condition! who cut off your ſelves frem all communion and fellowſhip with him; I ſay not in ſome, but in all grace of his, or part in his Ordinances. Alas! the day is to come that ever yee ſaw neede of him, to ſubſiſt in him at all. Your bondage, enmitie, and hell, ſeeme liberty, amity, heaven to you. The divell hath bored your eares for vaſſals to himſelfe, as notorious wretches, who are willing ſlaves when ye may be free. Who then wonders if the Supper of Chriſt, and that offer of welfare which he makes therein to his, be as a fulſome thing unto you? Alas! as long as your drinke, luſts, play, company, ſleepe and belly-cheere be granted you; who wonders if ye deſpiſe (with *Eſau*) this birthright? If with Swine ye tread theſe Pearles, and this Manna in the dirt? Alas! it availes not you to have ſuch a previledge as Chriſt to feede your ſoules, if the whileſt ye want your carnall appetite ſatisfied. If this foode were but as a meſſe of Pottage, as the wearing of your lockes, ye would have had him ere now. But oh! ſapleſſe, barren, and unſavory wretches; to whom theſe dainties as are a dry chip. Who come and goe to the Sacraments, as to dumbe Pageants; more fit for a maſſe of trickes, and apiſh ceremonies, than the Solemne feaſt of Chriſt Sacramentall. *Vſe* 1. Matth. 7, 6. Heb. 12. 16.

Woe be unto you, oh ye Dogges and Swine! your morrall ſinnes are fearefull, your ſwearing, your lying, coſenage,

drunkennesse: But your chiefe misery is, that you are carnall wretches, sould under your lusts, destitute of all union, or communion with God: your hearts are not where your bodies are, when you come to Christ and the Supper: But as the fooles heart is on his left hand, so are yours with your lusts, which are your appointed, meate, drinke, and pastime unto you. Therefore you have no fellowship in this businesse: your Sacraments are the wofullest markes of wrath which ye can carrie about you: Law, fashion, custome, feare, formalitie, are your grounds of receiving; Christ ye come not for, and your hearts tell ye, he belongs to no such. Therefore ye are as yet in the gall of bitternesse; save onely that lust hath chained up your senses and hearts, that ye feele nothing amisse, and ye doe but abide under this chaine, till the day of wrath, and vengeance; Oh that ere that wofull houre sweepe you to hell, the Lord would awake you either by his Word or Workes, to see in what a wofull condition ye stand! Seeing the Church doth not excommunicate you, oh that you would cut off your selves as Alians from this Communion! Oh that your flesh might be destroyed, and your jollity subdued, that (if possible) your soules might escape in the day of the Lord!

Eccles. 10. 2

Acts 8. 21.

Verse 23.

Iohn 3, ult.

1 Cor. 5. 6.

Use. 2.

Reproofe.

Secondly, let this be reproofe to such as goe for religious, and perhaps may be so (for wee cannot tell, but leave it to God and themselves to try) to whom after all this long while of Sacraments, the doctrine and mysterie of the Supper is both unknowne and untasted! What juster complaint can wee take up among many, than this, that Christ the nourishment of his people is so little knowne! Looke to it; if the Gospell and the pearle hidden in it be yet hidden from you, the God of the world hath blinded you with the ease and forme of an emptie profession, that the glory of Christ should be still eclipsed from you. Beware least there be not in you still a common heart a of the world, which causes these spirituall things to be so harsh and unsavory.

2 Cor. 4, 4.

With examination.

The first, and that in five.

But to such as desire to be affected with their ignorance in this kind, I say but this, Examine and trie your selves about this weightie matter, I meane the knowledge and use of Christ in the Supper; and let this make amends for your ordinary e-

gresse

greſſe and regreſſe to this Ordinance without ſearching your ſelves. I know right well, Sacraments were never ſo common, ſo monethly, ſo ordinary; and here and there Sermons, or ſome kinde of preparative are made before them: but who is he almoſt that knowes what Chriſt offers to be unto his truly bred ones, the youth of his wombe, in his Supper? To whom are thoſe flouds of Hony and Butter knowne, which are in Chriſt for the ſoule that is ſtarven and needs him? Oh if Chriſt in the promiſes of nouriſhment were your delight! your neede would make you ſeeke out, and ſearch after the ſeale annexed to the Promiſe, that by it, your bare faith, naked and barren ſoules of the power of Chriſt to purge and ſanctifie you, might be doubly refreſhed. Tell me in particular, Did it ever enter into you, that the Lord Ieſus ſerves to feede, as well as to breede all his? To nouriſh his in thoſe graces of the Spirit, which Baptiſme hath begot in thee? Doe ye know the way unto him by the Supper, (as to the Church by the path) for making your Iuſtification, Adoption, Reconciliation, more evident to your ſoules? Doe ye lot upon it, that there (if any where) even at the feaſt of Gods mountaines, the broken peace of your conſciences, the joy of your ſoules, the confidence, contentation and liberty thereof to goe in and out with God, is to be revived? Why make ye then no more uſe hereof? Why doe Sacraments then as clouds paſſe over your heads, leaving ſo few of theſe drops upon them?

1. Iob 20.17.

2.

Oh! if you knew the gift of God truly, that here is the fountaine for you to drinke at, to quicken and enlarge the graces of the Spirit; faith, love, courage, thankes, uprightneſſe, mercy, patience, and fitneſſe for the Croſſe, (all which you ſo infinitely want) how could it be, but that honeſt and good hearts would preſſe in for a childs portion, as oft as God offers it? Who ſhall beate ye off from this houſe of Gods proviſion, if ye were privy to thoſe bare walles at home, from whence yee come? If it could but ſinke into you indeede, that there is no want, no diſeaſe, no ſinne, temptation, let, enemy, Croſſe; but the Lord Ieſus hath there a ſupply for, Phyſicke, eaſe, ſtrength, redreſſe? Oh! a man might as ſoone rate a Begger

3. Ioh. 4.10.

4.

from some great house of almes, as discourage you from the Supper! If there the Lord Iesus emptie his treasures of wisedome, and direction, for the order of your tongues, marriages, families, companies, buyings, and sellings, and so to make your whole round of conversation, sweet, reformed: Oh! how is it possible that yee who complaine so much of your wants in all these, should not come to Christ here, as those sterven Leapers fell upon the full tents of the Aramites, here catching up meat for hunger, drinke for thirst, apparrell for nakednesse, gold and pearles against povertie, both for the present, and for time to come? But alas! yee know it not.

5.

2 King. 7.8.

Secondly, trial in foure particulars.

1. Againe, if ye shall say, yee hope yee have got these in the Sacrament: I answer, I know some doe, but seeing I speake to the body of Christians who doe not; it cannot hurt any to try that also: I may truly say; All such as find Christ such nourishment to them, may be knowne by their fruits. Oh! they are healthy and prospering, they discredit not Gods diet, are not meager, evill favoured, surfited with ill humors, pride, ease, the world, revenge, hypocrisie. This Physicke and Diet of Christ broken and crucified hath given corruption her deadly bane (more or lesse) in point of reigning and deluding, and defiling them: they loathe to decline from Gods truth, and the power of it; the wayes of starters and revolters, and time-servers, are as vile to them, as drunkennesse or uncleannesse: They hold their own towars God in some poore sort, and this pulse of God (as its counted, although indeede restorative) flesh and bloud of Christ, is made flesh of their flesh, and runs in their veines, and ministers vigour, spirit, and life, unto them, to keepe them in Christs body, in the midst of all the pollutions, and declensions, and coolings, and cursed examples of this world. Secondly, this Supper of the Lord Iesus, battens and makes them thrive in grace, makes their grace more, more savory, better qualified, enlarged in measure, more humble, meeke, patient and heavenly, than when they first beleeved: This grace of the Sacrament heales them of an hide-bound heart, dead and stale, weary, and ready to stand still in grace. Every Sacrament addes a little of Iesus Christ his tallnesse thicknesse,

thickneſſe, depth, and makes them increaſe in favour with God, in credit with his Church, to reach further than formerly they did, and to be enlarged in holy abilities for God and his Service; loathing to ſtand ſtill, as much as to bee quite dead.

Thirdly, they ſhall find it by their ſetlednes of ſpirit, and holy purpoſe of heart to keepe the commandements, and to cleave to the Lord, as *Barnabas* ſaith, *Act.* 13. 27. They ſhall wax more rooted, grounded both in truths (eſpecially the maine) and in the power of them; and that not in doing onely, but in ſuffering alſo. Chriſt will be a Bulwarke unto them, to fence them with courage and armour againſt aſſaults, enemies, Satan, and the errors of the wicked, that they may not be pulled from their ſtedfaſtneſſe. Laſtly, the Lord Ieſus will nouriſh them ſo fully, and ſo roote them in himſelfe, and ſet their pipes ſo in his well-ſpring, ſo dwell in them, that out of their bellies ſhall flow rivers of waters, able to water all their practiſe, and to make each part of their life fruitfull. I ſay, hee ſhall heale their barrennеſſe, extend their grace ſo, that it ſhall ſuffice them for many uſes of life, as formerly for few. Briefely then trie your ſelves by theſe markes. Sure it is, they catch many in their ſnare, convincing them, either to be none of the Lords: or elſe to diſhonour his Diet, and to call the Lord a hard Maſter, who reapes where he ſowes not, and keepes a bare houſe: whereas the very hired ſervants of his houſe fare better, than the jollieſt and braveſt that live out of it. Oh! if ye be theſe children that have their daily portion from Chriſts trencher (as *Ierem.* 52. 54. it is ſaid of poore *Iehojakin* that priſoner) happie is it for you, theſe trials ſhall not hurt you; but if ye be not ſuch, certes, to try may doe you good, and prevent that danger which all bad Receivers are liable unto. Which grace the Lord grant you.

3. Pſal. 119. 57. Act. 13. 27.

2 Pet. 3. ult.

4. Ioh. 7. 38.

Concluſion of the uſe. Mat. 25. 25.

Ier. 32, 54.

And nextly as in due place, whom ſhould I turne my ſpeech unto, ſave unto theſe *Iehojakins* of the Lord (be not offended at the name, ſeeing its probable, God at laſt ſhewed him mercy for his obedience) I meane, ſuch as by this daily portion of his Chriſt, fare well and proſper in goodneſſe. Theſe I muſt diverſely ſpeake to: firſt the ſtronger ſort, then the weaker. To

Vſe. 3: In two Branches.

1. The ſtrong.

the 1. in a word, this I say, That if the Lord in mercy have granted you this portion, and these blessed fruits of prosperitie, whereby ye are eased and cured of that Epidemiall disease of the age, a declining, hide-bound, unsetled and barren course with God; I say unto you, blesse God in secret, who hath given you morsells and draughts which the world knowes not: count your portion to be fallen into a good ground, and desire not to change it for the huskes of Swine, no nor the feasts of Princes: To you I shall say more after, in the point of enjoying Christ.

Psal. 16. 6.

a The weake. But unto you weake ones, let me speake otherwise, and take your sad words out of your mouths: you cannot deny, but the Lord hath both bred you, and fed you by his Sonne, and by his Sacrament; yours they are, and as Christ is Gods, so you are Christs; but yet that nourishment of Christ which I have here described in the parts and degrees of it, which dogges do catch at bouldly; perhaps you dare not apply to your selves:

Dub. you are affraid that this my discourse will condemne you, for you are farre from the tyth thereof (you say) farre from improoving the Sacrament to all those ends, or in such degrees as the last use presseth: your faith (notwithstanding all your Sacraments) is weake, your comfort, peace, freedome of heart, small: your grace little stirred up in you (to your feelings) your inner bent of spirit still faint, and your streame weake; your conversation full of disorder, and the staves of your wheele which should support the race of it pittifully broken, your errors many in ruling your tongues, families, liberties and selves aright: and you say, if this be the fruit of the Sacrament to make Christians prospering in health, growth, staiednesse, and fruitfulnesse: oh! what shall then become of you?

Sol. I answer: Hold the Evidences of your Baptisme and regeneration: proove your calling to be sound: and keepe that you have gotten: mourne that you have not improved Christ in his foode and welfare, since you knew your selves to bee the Lords: perhaps there hath beene a fault this way, that you have rested too much in that, and too little stirred up the grace of Baptisme by the Supper. Let that humble you: and covenant for hereafter to make better use of the promises and

and Sacrament of nouriſhment than you have done: and then for your comfort, this I ſay, The Lord hath taken away your ſinne, you ſhall not dye: the Supper is the nouriſhment of the weake as well as of the ſtrong: All meaſures are not alike: By thoſe which I have heere noted, I doe not deſire to ſnare any, but to ſhew Gods bounty and what Chriſts fulneſſe can beteame, not what each receiver carries away. Therefore bee not diſcouraged: God is like a tender mother who hath both ſtrong children and weake, ſhee hath meate for them all: But if any one be poorer and weaker than another, that ſhall have the deintieſt: not that it may ever looke to lye upon her hand: But that being cheriſht by her cordialls, it may grow ſtronger, and be free from ſuch maladies. Therefore in Gods feare, if there be truth, and a mourning heart for faylings, and hunger after the beſt meaſures of grace which Chriſt hath for thee: let not this view of doctrine diſmay thee. Encourage thy ſelfe to wayte for pardon of old defects, and the Lord ſhall by that I have ſayd, rouze up thy ſpirit to an earneſt coveting and a true enjoying of ſuch welfare in Chriſt as thy heart longeth after: Deſiſt not thy diligent receivings, and holy, humble preparing of thy ſelfe; for if thou leave Chriſt (as *Peter* ſayd when thoſe carnall followers departed) whither ſhalt thou go? He onely hath both words and foode of eternall life.

But heere ſome may ſtep in and ſay, yea, wee ſhould have hope of this if onely we had ſome defects and decayes in grace and goodneſſe: But its worſe with us: for we have harboured our corrupt qualities of ſloath, eaſe, deadneſſe, yea, perhaps, a proud, uncleane, covetous heart: yea rebellious againſt many knowne truths of God: ſinned againſt his mercy by much preſumption, againſt his threats by ſecurity, againſt his charges by contempt and diſobedience: our hearts accuſe us of coldneſſe, ſelfe-love, unthankfulneſſe, forgetting of Gods adminiſtrations, wearineſſe of the yoake of a ſtrict walking with God, and counted it preciſeneſſe; taken the uttermoſt of our liberties: counting them our enemies who have reprooved us: And now loe, the Lord arraigning us at the Barre of juſtice, we are confounded in our ſelves, and almoſt driven to deſpaire: when our conſciences doe riſe up againſt us, and

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the Lord seemes to leave us to our selves, wee seeme to be in hell: Is there any hope for such as wee? I answer, first I wish such to try their Baptisme and the truth of their first calling to be sound: (of which after in the triall of our estate) and if they can proove that they have ever beleeved the promise, and found favour with God, then I say, the grace of God within you shall stirre up your soules to an unfaigned humiliation, and brokennesse, and shall recover you to a sight of his promise. The Spirit of God shall not suffer you to runne from God with such full bent of heart, but your checks, and cumbats, working with the experience of mercy and former pardons shall revive the seede of God within you: So that yee shall not wholly shake off the spirit of regeneration: The grace of your Baptisme shall be as a second boord after shipwracke to recover you; and shall send you to the Supper with hope of regayning that light and comfort which your revolts have darkened and eclipsed: else should the Sacrament be of no power to succour distressed consciences in their relapses; But this I adde, such shall finde it hard to binde up their breaches, and wish they had never revolted.

Use 4 Fourthly, let this be an use of Instruction about that one particular of Christ our nourishment in redemption, a doctrine seldome pressed in the Sacrament, and therefore I will take some paines to presse it. The Supper of the Lord offers to all beleevers a portion of Communion with Christ in his Afflictions: And as baptisme is our prest-mony to bind us to Christ in all estates to bee his souldiers as well as servants to our end: so the Supper confirmeth us in the grace of our Baptisme; Therefore know that its not for nothing, that we receive Christ crucified, both body, and blood, under bread and wine: to put us in minde of taking up our crosse dayly, making it our dayly bread. That we drinke at this Supper, as its wine of refreshing; so it is a Cup of blood: and the wine of the indignation of the Lord upon his Sonne: *Esay 63. 2. 3.* And although Christ dranke the dregges and trod the wine-presse threof to free us from the guilt and curse of it: yet not from suffering for Christ: The Sacrament is a badge of our conformity with Christ (or at least of our renued courage) in his afflictions,

Esay 63. 2, 3.

ctions, *Phi.* 3. Chriſts cup was ſo bitter that he praied of; Father, take it away: So muſt thou looke for the like, that if God ſhould compaſſe thee about and hedge in thy way, adde ſorrow to ſorrow, and make thee a *Marah* of a *Naomi*, remooving thee (on the ſuddaine) farre from proſperity: Oh! thou mayeſt ſay, The Lord Ieſus hath dranke of this cup unto me: The extreame bitterneſſe and anguiſh of it, he hath taken off: if thou be his, thou mayeſt ſay, Bleſſed be God, this Sacrament offers me a diſcharge from ſinne, curſe, Satan, hell and Death: I know the hardeſt, & have ſhot the gulfe of theſe: yet ſtill there remaines a relique of bitternes for thee to drinke, to frame thee to the love, ſelfe-deniall, patience, and victory of thy Maſter, and much more to bee content to beare as hee did. He bare for no ſinne of his owne; but thine onely: and he bare, that he might helpe thee to beare, and in all thy afflictions be troubled; that he might take the ſting and venome of them away, and make them tollerable.

Phil 3, 12. Ruth. 1, 20. 2 Cor. 5, ult. Eſay 53, 12.

Do not then greet the Lord unkindly, and treacherouſly, when the croſſe comes, as if the Lord had ſent it in wrath, to cut thee off, to take away thy right, *Lam.* 3. and to caſt downe thy ſoule out of her place: No, although the Croſſe may ſeeme darke, uncouth, and to have ſuch ſad circumſtances in it, as for the preſent, thou ſeeſt not how to winde out of: But, remember thou receiveſt the Sacrament no ofter, than the Lord Ieſus offers himſelfe to thee in the heavieſt, bittereſt, and moſt unſpeakeable croſſe, that ever was borne: What gall was not mingled with his drinke. Wherein was he afflicted ſave in that which was moſt precious, even the love of his Father? and for what, ſave for ſinne, that was more irkeſome to him than death? If the Lord then croſſe thee ſo, not in ſome petty filip of a finger, but in a tedious ſort, even in what is moſt pretious: conſider the Lord hath done it: that hee might make thee partaker of his holineſſe, *Heb.* 12. conformed to him in his meeke yeelding to his Fathers will, to the contempt of the world, nay of thy vile and proud heart; to ſelfe-deniall in all bleſſings, to mortification of thy ranke luſts: yea hee doth it, that thou mighteſt put thy mouth in the duſt, and be low, when he will have thee ſo: that rottenneſſe

Lam. 3, 35. Mat. 26, 46, 48.

neſſe might enter into thy bones, and thou mighteſt have peace in the day of trouble.

Be then under it as he was, whoſe cup thou doſt drinke of; and ſhew what ſtrength thy oft drinking of it, hath put into thee: Be ſenſible of Gods ſtroke in a moderation, neither too much, nor too little. Labour to ſuffer the will of God: let it cleanſe thy ſoule and purge that ſcurfe which it was ſent for: and truſt God, and pray that he would deliver thee from that
Heb. 5. 5. thou feareſt; waite for the good of it, the whileſt; and for releaſe of it in due time, not conſulting with fleſh, how, or how farre or when, but truſting him with it, who hath infinite wayes above thy reach to effect it. If the Martyres could endure their bodies to bee burnt to aſhes, gladly, upon this ground; how much more thou, who never endured ſt the firy triall, nor yet the anger of God in thy ſmaller trouble? If he have removed that, by his agony, bloody ſweat, and deſertion: what elſe ſave ſweat conformity to thy head, remaines for thee? Let it then be inſtruction to thee, to draw more and more ſtrength from the Sacrament to enable and ſuſteine thee in thy bearing of it! Alas! we come for the ſtaffe of bread, and the wine of rejoycing, to fit us to obey: But not for the helping us to eate the bread of affliction, and to beare the cup of
Mica. 7, 9. indignation aright, as *Micah* 7, 9. Oh! what a ſtranger it is: But of this ſo much.

Chap. VIII.

Touching the Sacramentall Acts of the People: and ſo the third Generall of the Deſcription, viz. The End of the Supper.

NOw, my promiſe made at the end of the 6 Chapter requires that I come to the Sacramentall Acts of the People: The which I will handle as the uſe of Exhortation, from the doctrine of the former Chaper falling fitly into the ſtreame thereof.

Fiftly, then is Chriſt Sacramental our nouriſhment? Then let all his

his People obey his charge: firſt to take this body and blood, of his to them: ſecondly to eate and drinke them. Touching the former, I meane this, receive and beleeve that this fleſh, and blood of his is given thee, for thy particular nouriſhment. All the former uſes preſuppoſe this: obey in this, and all the reſt ſhall follow duely.

For the better conceaving of this Act of taking: note, that it ſtands in relation to a gift offered in the Sacrament. And the gift is Chriſt and his benefits. Now to take them is to doe theſe two things. Firſt to concurre with the giver in the offer of this nouriſhment. Secondly, to apply and make it our gaine for the purpoſe which it ſerves for. The former of theſe hath two branches, according to the nature of the offer made in the Sacrament: the former is concurrence of conſent, the latter of obedience: in both ſtands faith. That this may bee conceived, marke, that the Lord offers this gift, either by promiſe; or by charge: The former is the ground of the latter; and therefore the ſoule concurres with him in both duely: conſents to his promiſe without cavilling: obeyes his charge without rebelling, takes by both. Touching the former, firſt, let it appeare how God offers and promiſes Chriſt Sacramentall: and then it will eaſily appeare how freely faith conſents. The promiſe is conceived thus, This is my body, that is given for you: This is the new Teſtament, and the cup of it, in my blood, ſhed for you: In this conceive theſe ſixe eſpecialls (which in a ſhort view to ſee, will both revive and profit the Reader) breefely. 1. The excellencie of the gift. 2. The fulneſſe. 3. The aptneſſe, 4. The propriety, 5. The graciouſneſſe. 6. The manner of exhibiting: and theſe will ſhew how faith conſents. Firſt the Lord ſaith This is my body and blood; that is, my nouriſhment, meate indeed, drinke indeede, not earthly, fading, mortall, but heavenly, eternall: hee which eates it ſhall hunger no more, he who drinketh it, ſhall thirſt no more: its the Lord Ieſus from heaven, heavenly. What ſaith faith? I conſent Lord, the reaſon is ſtrong, I take thee. Secondly the fulneſſe. This my food is no ſcant and halfe diet: its my fleſh and my blood, that is, my ſelfe in my Satisfaction and Efficacie, and my whole

1 Take.

2 Things in it.

1 Concurrence.

Partly in conſent, in 6 partice.

1 The excellency of the offer.

2 The fulneſſe of it.

whole selfe, no part excepted, the whole Diamond unbroken: and with my selfe, all that I can afford, all my graces, to nourish the whole soule in each part, for each defect, for full encrease: not a particular gift to the mind, as knowledge, or to the heart, as patience; but all Christ and all his grace for the perfecting of the whole man in his measure. What saith faith? She consents: its royall, Oh Lord, I yeeld and take it.

3. The Aptnesse of it.

Thirdly the aptnesse. The Lord offers thee not meate and drinke which thou art uncapable of: as if whole loaves or flagons should be offered thee, too heavie and grosse for thy receiving; But its apt, prepared for thee, meat layd unto thee, in morsells, in a cup, a meet draught for thee, a body given and broken: A cup of the new Testament in my blood. What saith faith? I consent Lord, I doe take it as prepared for mee.

4. The propriety of it.

Fourthly propriety. The Lord addeth, Its given for you: shed for you; for you in person, and for your wants and uses in especiall: So broken and shed, as if no other, but you were regarded in it: yea, though given for the sinnes of the world, yet, specially for you, and your nourishment. What saith faith? She consents, Lord I leave not my portion for another to take, I take my owne my selfe. Fifthly graciousnesse. Lord its a Nourishment given, Offered to you; what is freer than gift? Its not urged, extorted by force on your part (although if yee went from sea, to sea, to get it, it were cheape on the price) but freely, and of mine owne accord, given, when it could not be expected; with a most plaine, beteaming heart, meaning as I speake, not to deceive, nor defraud. What doth faith? Lord farre be it from me to warpe from thy meaning, I enquire no further, I consent and take it. Lastly, the manner of exhibiting it. I offer it thee under signes of bread and wine, the staffe of life, and cheere of the spirits: It is no other nourishment, than I offred thee in my Promise: That offered me as thy pardon, peace, and strength; so doth my Supper: The manner of exhibiting is diverse, but my offer is one, and the nourishment is the same; onely heere I offer it in a more familiar and apt manner, to releeve thy infidelity; let not that which I offer thee for the better, in the more effectuall manner

5. The graciousnesse of it.

6. The manner of exhibition.

ner proove for the worſer, and be weaker in efficacy. What ſaith faith? She anſwers, Thy way is beſt, I conſent, I take it in the way thou offereſt it. Thus wee ſee how faith concurs with the promiſe, and conſents to it.

Vpon the Promiſe depends the charge. For marke, the Lord addes, Take it therefore, eate and drinke it. Why? becauſe its ſo qualified for thee, and ſo neceſſary, that thou canſt not take it, but thou ſhalt proſper and be happy; thou canſt not refuſe it, but thou muſt needs pine and periſh; Therefore I who by promiſe have thus drawne thee, doe alſo by my Authority Command thee. I know many thinges (as excellent and weighty as they are) yet are not eſteemed, becauſe they are unknowne; Therefore I who know them better than thou, doe require and charge thee upon thy Allegiance, Take, eate and drinke this my body and blood, that thou mayeſt proſper and fare well. What doth faith? She obeyes the command, and ſaith, I doe ſo Lord, I take them as thou commandeſt. I concurre with thy command as with thy promiſe. Thus wee ſee the firſt worke of faith, to concurre with the offer of Chriſt her nouriſhment. Thus much for that. The 2. Act Obedience of faith.

The uſe of it (ere we come to the ſecond) is threefold, firſt, of diſtinction or difference betweene a true Taker of the Sacrament, and a falſe, a beleeving one, and an unbeleeving; Its worth our noting, becauſe every foole will be prating and ſay, he hath taken the Sacrament to day; Oh its high holiday with him! His garments are all white. But oh foole? what taking is thine? Onely of the Elements! onely the worke wrought! If this will commend thee to God for a true taker, its well, elſe all is loſt. But oh wretch! Thou art a taker indeed; but a Theefe, thou takeſt that which is none of thine, by ſacriledge. Thou takeſt not by concurrence with a promiſe; Thou neither conſenteſt to that, nor obeyeſt the charge: thou runneſt not with God, but out-runneſt him, preventeſt him, and ſnatcheſt his nouriſhment from him as a dogge, which hee hath given onely to children. And this I will proove. Thou haſt neither a conſenting eye of faith to ſee what the Lord gives thee: nor yet a conſenting heart to be *The Vſes.* I.

be affected with it: nor yet a conſenting hand to receive it: more than ſenſe convinceth thee of; thou takeſt not, becauſe thou conſenteſt to no promiſe. Thou haſt a traytors heart within thee. None of all theſe ſixe cordes of this Sacramentall Promiſe will draw thee: no, though the cord were made of many more linkes, thou wouldeſt ſtill be the ſame, an unwilling, unbeleeving wretch, and ſtill warpe, withdraw from God and diſſent from his offer. Thou haſt no power to cleave, to conſent and obey.

I may ſay of thy unbeleefe, as of *Sauls* hypocriſie, 1 *Sam.* 15. Though *Samuell* did ſundry wayes convince him, and ferret him out of his hole, yet ſo tainted an hypocrite bee was that he would not bee convinced: He was at laſt as at firſt: he ſayd, Honor me yet before the people: and ſo went away an hypocrite. Such is unbeleefe: its like the *Ethiopians* colour, or the Leopards ſpots: if theſe may bee changed, then may unbeleefe, not elſe. Oh! the endleſſe and bootleſſe urging of promiſes upon unbeleefe! behold her face in a glaſſe and abhorre her, and ſay, Into her counſell let not my ſoule come! And as I ſay of her treachery, ſo I ſay of her Rebellion: Shee will be awed with no charge, no more than won by a promiſe. Alas! ſhe thinkes as *Eve* thought being deluded by Satan: That God forbad her the tree of good and evill, for hatred and of evill will: all that ever God had enricht her with, could not ſway her rebellious heart, to conceive a good thought of him, ſtill he did it to croſſe her. So doth unbeleefe deale with Gods charges: when he tells us, Hee commands for our good, and not his owne: that it might goe well with us: we anſwere, No, I cannot thinke ſo, its harſh to my eaſe, and ſloth, to yeeld: True, but if it were poſſible that thy rebells heart could ſtoope, it would after ſeeme pleaſant, and thou wouldſt not for the world but have obeyed. This by the way may ſerve to point out the contrary natures of faith and unbeleefe.

1 Sam. 15. 30.

Ieremi. 13.

Gen. 3. 5.

Vſe 4 Secondly, its uſe of admonition to all that would take the Lord Ieſus Sacramentall aright: To reſiſt carnall reaſon, which reſiſts faith, and holds the ſoule under the Bondage of ſenſe and fleſh. Many when they come to the Sacrament in the

the ſight of the promiſe, wonder that any man ſhould take Chriſt and his Nouriſhment; who yet when they bee baffled with carnall reaſon, are ſo farre off the hookes, that they wonder any ſhould beleeve it! Beware of this lewde counſellor; if once he and thou have talked, he will corrupt the ſimplicity of the promiſer, and the nakednesſe of faith: and fill thee with ſo many crotchets, that (as they in *Iohn*) thou wilt cry out, How can this thing be? Can hee give us of his fleſh? What a riddle is this? This is an hard ſaying, who can beleeve it? Surely no man that hath not chaſed away carnall reaſon, and cloſed with the promiſe. I doe not bid thee put off ſound reaſon: for then I might bid thee (with a Papiſt) beleeve that bread is turned fleſh, and wine blood: I bid thee not bee mad; but not diſtruſtfull. Be not faithleſſe! aſcribe not more to the Pilot than *Paul*, as that carnall centurion did, becauſe hee ſaw no other than likelineſſe of ſhipwracke. An Angell of God (ſaith *Paul*) ſtood by me too night and ſecured me: I beleeve God therefore; I ſee as little hope as any of you, nay leſſe; but yet the promiſe of God, and his charge, that I feare not, prevailes more with me, than all outward reaſon! Oh! do ſo in the Sacrament in the Supper as I urged before in Baptiſme. Looke at the word and charge, Except baptized of water and ſpirit, yee are damned; cannot enter; hee that beleeves and is baptized, ſhall be ſaved. Looke at this; and ſay not, ſhall a man enter the ſecond time into his mothers wombe and bee borne againe? But honour the promiſe, as *Noa*, when hee was in the Arke was ſaved by faith; and the waters which ſwallowed up the world, bare up the Arke and ſaved him; God had ſayd it and he beleeved. So Chriſt hath ſayd it, This is my body; This is my body. Why? (ſaith carnall reaſon) I ſee no more here than at home, what conſequence is this: heere is bread and wine, therefore Chriſt nouriſhment? I eate and drinke, and take the one; therefore I may take the other? What ſenſe is here? None at all; It muſt bee faith and Religion, not ſence muſt rule here, not (as Popery ſaith) againſt common ſence and true reaſon to produce a thing impoſſible) but to confute unbeleeſe againſt falſe and carnall reaſon!

Iohn 6,53. Act. 27,25. Iohn 3,4. Heb. 11,7. 1 Pet. 3,20.

O Oh!

Oh! either cut the Throate of it, or it will cut thine! Lift up the Arke of thy faith above the rockes and cragges of reaſon, or elſe it will Split: Begge the ſpirit of the promiſe and of the command, to ſet thee upon the rocke that is above reaſon. Chriſt and the Sacrament, or elſe reaſon will
2 King. 6, 18. deſtroy both! There are more with thee (as *Eliſha* told his man) than againſt thee, if the promiſe and command of Chriſt be for thee! Its an evidence from God, and ſubſiſts in his faithfulneſſe, power, and mercy, grounded upon the death of the
2 Cor. 6, 1. Lord Ieſus: Receive not this grace in vaine, as if thy eares were ſtopped, eyes blinded, hands held and cheyned by thy fleſhly ſence! Rather let this promiſe of Chriſt looſen this chaine. *Salomon* ſaith, A gift in the hand, proſpers whither ſoever it goe; Oh! here is a gift in the hand, Take and eate. This is my body given for you, and now given to you: let this proſper againſt all the mutters of carnall Reaſon: and ſay, Oh! be there never ſuch unlikelihood (as *Caleb* ſaid of the *Anakims*)
Num. 14, 7, 8. yet they ſhall be but meate for us: If the Lord love us he will give it us! So ſay thou! If God have ſpoken, ſtand by ſenſe, and be ſtill: I know thou wilt be ready to put thy ſelfe forth in and againſt each promiſe, but I will have no eare to heare thee, if God ſpeake. The charge of God hath power to enable thee, as well to command thee; it gives what it commands; as when the Lord Ieſus bade the Palſie man riſe, he put life and motion into his limbes and joynts and left not the worke to the triple; So I ſay, reſiſt ſence and corruption by a promiſe and a charge of Chriſt, and it ſhall ſtoope unto them. The Lord hath put an infinite power into one againſt the other.

Vſe 3. And thirdly bee exhorted to cleave nakedly to the word of the promiſer, conſent and obey, *Eſay* 1. The words are both
Eſay 1, 19. uſed to ſignifie faith, for a matter not unlike: and (ſaith he) yee ſhall eate the good things of the land. So ſay I heere, come with an open hand, and a ſimple heart, and a naked faith; and thou ſhalt eate this meat and drinke this drinke indeede never to decay. True apprehenſion of the Promiſe firſt, will cauſe it. Say then thus, Lord thou ſaydſt, ſeeke my face in the ſupper, thou ſaydſt, come, take, eate: What meaneſt

thou

thou but this, that I ſhould concutre with thee, and bee of like mind, conſenting to thee, that thou dealeſt plainely, and ſpeakeſt as thou meaneſt, without hooke or crooke! Oh Lord what ſhould let me! I am convinced, that if thou hadſt not meant well, thy ſelfe and Chriſt might have ſpared infinite labour; Therefore I conſent. Thou ſayſt, take as freely as I offer; be to mee as I am to thee; play not the traytor; Be enlarged to mee, for I am enlarged. Oh Lord, ſo I am! I beleeve, I dare not diſtruſt, and deſcant, and play the ſlave with thee, but ſee cauſe, why thy word ſhould bee eſteemed as pure, true, faithfull as thy ſelfe is: I am the cauſe of my owne ſorrow; could I be to thee, as thou to my ſoule, my people, as thy people, my thoughts, affections as thine; Oh how happy! I will ſtrive for it. 2 Cor. 6, 11, 12.

So, for obedience! ſay as *Peter*, At thy command I will let downe, I will take thy Sacrament. Alas! what villany were it to thinke, thou ſhouldſt ſeeke thy good in it, and not mine! ſhould not I creepe and crouch for it, rather than urge thee to command mee! Nay, ſhould not I feare that if I diſobey thee in thy charge, thou wilt threaten mee with condemnation for not diſcerning thy meaning! Oh! I obey with all gladneſſe! Give power to doe as thou bidſt, and I will doe what thou wilt! And to end this point, deny thy ſelfe, and come in the ſence of thy utter periſhing to the Lord for this grace of the Supper. Come to the Lord with that ſpeech which the Iſraelites were bid to come to the feaſt of the Lord, *Deut. 26. verſe 5.* A periſhing Syrian was my Father: So come with a ſoule in love with his dainties, and like to ſterve for want of them. The drowning man hath the moſt Taking hand of all, the moſt catching faſtening hand of all: 2 or 3 of his fingers will take more hold, than an whole hand of one that is well enough: bee it never ſuch a paulſey-hand, trembling and ſhaking, yet if a taking hand, it is the hand which Chriſt calls to his body and blood. Luke 5, 5.

The latter work of faith, is the application of the grace offered unto thy ſoule, for the gaine thereof. When thou haſt beleeved the promiſe once, doe as hee who hath bought 2 Branch. Application of faith.

and payde for his bargaine: incorporate thy selfe into the benefit of it, and apply it to thy selfe: Take the Lord Iesus thy nourishment so, as he may in truth really nourish and doe thee good in all thy whole soule, in all the powers of it, in thy whole body and all the members, and in all thy whole course, of each part and service thereof. See it bee well with thee in all, that thou prosper in all, and blesse God for faith, when thou feelest her carrying from this body and blood of Christ, into every faculty and member of thee. Faith in relation to Christ, in the supper, may bee compared to the Nourishing soule and her naturall faculties in man, and that in foure particulars.

Layd out by a similitude in 4. Branches.

I. By the stomacke.

I Faith Sacramentall resembles the stomacke in the body. The stomack we know so takes the nourishment, as that it unites it to it selfe and alters it in the property, that it may become her owne, and beginne to loose it owne forme, that it may put on a new. Till the stomacke have thus held, closed and digested the meate, lo, it may bee voyded up againe. This is the first worke. Faith takes the Lord Iesus, and closes, with him puts him into the stomacke of the soule, digests him there, unites him to it selfe, suffers him not to depart away from her as he came, but holds him, makes him hers, and alters him in some degree for her owne Nourishment. When the hand takes Bread, flesh, drinke to put it in the mouth, lo its true meate in it selfe, but not the bodies as yet: but if the stomacke have once layd it in close, lo, it ceases to be bread and flesh, and beginnes to bee the stomackes, and to undergoe a due change that it may afterwards bee the bodies food. The Ivy doth not so close with the tree, or the Misle to the Appletree, for her owne end, altering the juyce for her owne use, as faith Sacramentall, alters Christs body, blood makes it another, turnes it into matter prepared for her selfe. Faith truely faith, by vertue of the ordinance and Spirit of the same, loe, This body is mine, my meate, I lay claime to it: this blood is mine: All the grace of the Sacrament is mine, I clare not leave it behind mee, for its given for mee, as meate for the body. And as the stomacke closes with

Meate

meat as he rowne, ſo doth faith with the Lord Ieſus, for why? By as due right this nouriſhment is hers.

Secondly, faith is like the naturall Appetite in the body: wee know ſuch is the Nature of that faculty in the healthy and ſtirring, that there is alway a paſſage from the ſtomack to the veynes; and ſo the appetite is cleare, the ſtomacke kept cleane and fit for continuall Attraction of new nouriſhment. So is faith in the ſoule, it holds the ſoule in ſuch perpetuall holy motion: and paſſage of old nouriſhment; that it is alway healthy, and empty and open to receive in new. Perpetuall expence of nouriſhment, prepares her appetite to new refreſhing. The ſoule that is deſirous of meat by ſtarts and fitts, is clogged, and makes not away with the former: but when the uſe of nature hath conveyed one meale away, and ſpent the ſtrength of one; lo the veines grow very attractive and pinch the ſtomacke to covet more, and to bee in perpetuall appetite. Faith is the ſtirring work-man, or houſ-wife in the ſoule, never ſurfited with humors, or clogged ſo with diſtempers; but that ſhee retaines ſome ſweete appetite after new refreſhing. Otherwiſe Chriſt yeſterday, to day, and for ever, would grow fulſome and weariſome with her: but by this meanes the appetite is in continuall health, and temper; ever ſending forth ſupply for new dueties, occaſions of the heat and life, and therfore ever capable of new nouriſhment with delight. Hence it is, that though the meat bee not much, which ſhee takes, yet ſhe thrives merveiloufly: and a little in an haile ſtomack goes a great way? how much more then when hunger makes her feed fully? 2 By Naturall Appetite.

Thirdly faith is like the great carrying veine in the body, from the liver the fountaine of blood and nouriſhment: and to the ſmal veins in the extremities of the members. For as the one derives the blood into each part by a proprietie of nature ſecretly diſtributing the maſſe into ſeverall parts, according to their variety of ſubſtance and need: ſo is it with faith, ſhe comes to the maſſe and full heape of blood and nouriſhment, ſhe finds an hoorde of fulneſſe in Chriſt; and there faſtens her pipes and veine of conveyance; and thence ſhe carryes to the uſes of the ſoule whether for bleſſings, a ſober thankfull heart: or for 3 By the carrying veyne.

crosses, an humble, meeke, beleeving, and confident upon the promise of Christs protection: heer shee layes in grace to rule her selfe well in marriage, then in family, in bearing, in prayer: heer shee catches at grace to resolve her doubts, to bane her corruptions, to better her conscience, to comfort her in forgivenesse: none comes amisse; as the need and measure of each part requires, so she drawes and derives, from Christ, her wisedome, righteousnesse, sanctification and redemption. And looke how the distribution of nature, doth by secret instinct derive meete juice for each part, not that to one which is the others due: but the tenderest to the most fleshly, and the viscous or course to the stiffer, as muscles and joints: so is it heere, the derivation of faith is wiser than of nature.

And the veines of last concoction.

Secondly, having so done, the lesser veines neerest to each member to bee nourished, by the heate and concoction of it, doth turne this proper nourishment into the substance of the nourished, that both may be one; and this is the eminent worke of faith also; that turnes the Lord IESVS, into the beeing of the soule spiritually: it doth not only carry meet juice to the part, leaving it there unapplyed; but makes the meat and the member one. The Lord Iesus by faith dwells in the soule, inhabites it, is one with it, bone of her bone, and flesh of her flesh: and by his owne strength prayes, heares, meditates in her: by his owne strenght, patience, love, humilitie, puttes an influence into her for the like; so that of his fulnesse the soule hath grace for grace: yea *Esay.* 26, He doth all her works for her, and in her: hee is afflicted and suffers with her, rejoyces in her, and shee sayeth, *Now live I, yet not I, but Christ in mee.*

4. By the Natural soule.

Lastly, faith is like the naturall soule her selfe in her Operation: for as wee see men well fed, are fit for worke; so is it here. Faith exercises the grace of the soule, received from CHRIST Sacramentall, in the severall passages of life, concerning each mans calling. Looke how it is with ten men that have bin wel fed at one feast, although they have 10. several workes to doe, yet they go cheerfully about them; the plowman to toile, the Merchant to project, the Scholler to his study, the traveller to his journey; the workes are severall, but the same

ſame feaſt affords ſtrength and cheere of body and ſpirit, to each of them, for the menaging of his taske; even ſo, in the ſtrength of this cake and water, this Lord Ieſus his body and blood, the refreſhed ſoule goes about every lawfull ſervice which the Lord calls her too: One hinders not another; But there is enough in Chriſt to fulfill all, and to fit each for his taske. So that, if he be put on well as the Apparrell; lo, in the warmth and comfort of it, the ſoule is ready to goe from duty to duty, from her riſing, to her lying downe; who of her ſelfe was good for nothing. And thus ſhe boaſteth, boaſts of the Lord; and ſees that as her ſelfe cut off from him, is as the branch that withers, ſo all her ſufficiency is from God; and as the ſea ſends forth all waters, and receives them, ſo doth the Lord receive from faith the honour of his al-ſufficiency. Theſe few things may ſerve for a draught of this Truth, how faith Sacramentall applyes Chriſt to be her Nouriſhment, having taken him in the Promiſe.

1 Kings 19. 8.

1 Cor. 1. 30.

Now I conclude with breefe uſe; partly of admonition; and partly of exhortation to all Gods People. Firſt be warned againſt the lets of this Application. Beware leaſt thy vaine heart bee ſeduced by Satan to forſake the Lord in the plaine way of his ordinance, as if becauſe it is ſeely to fleſhly ſhew, therefore thou ſtumbling at it, ſhouldeſt be carried from that which ſhould doe thee moſt good, to do thee moſt hurt. Helpe thy hand of faith, by the hand of ſence, aſſure the one by the other, but hurt it not. Reſolue to get the Lord by his owne way. Miſſe not the gripe and hold of a Promiſe, for a ſhaddow of thy owne conceit. Let not wandrings of thy mind, ſuſpicions and jelouſies againſt God and thy ſelfe, the guilt of old receivings, the examples of the common ſort of Communicants, who make a cuſtome of going as they come; the temptations by thy owne unworthineſſe, emptineſſe, and baſeneſſe, carry thee from the ſteddy beleeving of the promiſe. Tye not God to thy girdle: rather faſten thy Boat to his Barge, to be carried by the motion of it: Nouriſh not an evill eye againſt others, that they grow by their receivings, and proſper, but not thou. Turne envy into faith, and the fulneſſe of him who hath bleſſed him, can alſo ſatisfie thee. Let not an

Vſes.

1. Admonition in many Caveats.

evill heart of unbeleefe poſſeſſe thee, to thinke, the Sacrament will proove no better to thee, than it hath bin: rather thinke, its the way whereby GOD hath appointed to break through the pikes: therefore the Lord will not ſuffer thee to live ſo barren as formerly.

4. Thinke not baſely of CHRIST, as if hee overſaw all thy ſorrowes, wants, lets, doubts, annoyances, corruptions, temptations: as if hee cared not that thou ſtill welter in them, and get not out. Although they have continued long, yet know, a thouſand yeeres with him, are as one day: hee hath a day of ſalvation: an accepted time, and will one day pick out ſpeciall Sacraments, and by them ſpeciall graces, for ſpeciall needs: cure thee of all the deadneſſe, world, hollowneſſe, pride and ſelfe which is in thee, if thou mourne under thy burden: ſay, Corruption ſhall downe, and grace ſhall outlive it, and I ſhall yet ſee better dayes, and beſt at laſt: though I feele little, ſeeing GOD hath ſaied it, I beleeve it. 5. Doe not appoint GOD his meaſure, nor his time: but wait and try thy patience: perhaps GOD lookes for it: Light is ſowne for the righteous, let them waite till it come up. Such health, growth, ſtayednesſe, and meaſures as God hath alotted thee, ſhall bee thine: that *Demenſum* which thy wiſe ſteward ſees beſt, is better for thee than a greater: Thou haſt no promiſe of ſuch a meaſure but of grace ſufficient. If thou haſt any dram of it, know its pretious, thou art not worth the ground thou goeſt upon, the breath thou draweſt; and wilt thou carve for thy ſelfe in the degrees of grace?

2 Pet. 3, 8.

Vſe 2 Exhortatiõ. Secondly and laſtly, come and bring thy faith to Chriſt thy nouriſhment, and cloſe with him for it. And remember, for as much as the Lord hath onely appointed this grace of faith to be that ſpiritually to thy ſoule, which the mouth, ſtomacke and veines are bodily to corporall nouriſhment: Therefore reſt not in any other inſtrument of application whatſoever, either in thy bodily, and carnally touch, or in the carnall conceit of thy minde, thinking thou commeſt with a devout minde, or with that faith in the Sacrament, which the Church doe come with, infolded in a myſticall darkeneſſe of devotion; for what ſoever

ſoever is brought hither in ſtead of faith, ſhall be thy bane one day, and is abhominable to God. Let it be thy appetite, thy ſtomacke, thy veines, thy ſoule, to draw, to unite, to diſtribute, to aſſimilate, and to convey Chriſt into all parts of thy life. Lin not till his ſubſtance be thine. If thou hadſt a ſundry friend to furniſh thee with ſundry boones, thy want would ſend thee to them all: To the Lawyer for direction in thy ſuites and troubles; to the Phyſitian for thy diſeaſes; to the rich to borrow monies; and perhaps for neceſſitie, to a Divine, in trouble of minde: Count the Lord Ieſus all. If a poore man be asked why he makes ſuch a trade of it, to frequent ſuch an houſe: He will ſay, Its a full houſe, its not deere, to trouble it often. To be ſure, here, to this ſtore and wel-ſpring; the ofter thou come (to the Supper I meane) the welcomer. If his fulneſſe can make thee emptie, know all thy emptineſſe cannot robbe him of fulneſſe. Beleeve that thy neede can not amount higher than his fulneſſe: and ſo long thy pipes are ſure to be filled. But come in faith, and bring a free heart, and an emptie bucker, and be to him, as he is to thee: Come to hm to cloathe nakedneſſe, to pay debts, to rid thee of chaines; and let there be no fulneſſe in him, whereof thou feeleſt not neede, and then as the Sacrament is appointed to thee for ſpeciall growth in godlineſſe, ſo ſhall the Lord Ieſus become unto thee; and thou ſhalt not be the firſt ſervant that ſhall bring in a falſe report of Chriſt, for an hard maſter to thee, as hypocrites doe. And this be ſaid of this maine point, chiefely aimed at in the firſt part of this Treatiſe, to ſhew the uſe of Chriſt our nouriſhment.

One point ſtill remaines: Namely, the ſecond act of the people, to eate and drinke Chriſt. Which I diſtinguiſh from the other for juſt cauſe. When theſe two acts are divided in the Text, I expound them for one thing, Take, that is, beleeve, and eate, that is, beleeve; but when I finde them joyned, eſpeciallyin ſo ſolemne a text as the Inſtitution of the Supper is, I avoid repetition, and doe conceive two things to be meant, by Taking (as I have ſaid) Beleeving. By Eating, enjoying the benefite, or delighting the ſoule in the fruit thereof, according to thoſe Texts. *Of the fruit of thy labour thou ſhalt eate. Pſal.* 128,2.

The ſecond act Sacramentall of the people.
Eate,
Drinke.
The meaning of it.
Enjoying the chiefe things of Chriſt in his feaſt.
Pſal. 128,2.

Eſay 1,19. 1.19. *Thou ſhalt eate the good things of the Land.* In which places, Eating is not taken, as in *Ioh. Except ye eat the fleſh*
Ioh.6,51.53. *of the Sonne of man, ye have no life in you* (where eating is taking for beleeving) but as here, for enjoying. So then the eating of Chriſt Sacramentall, is, That ſpirituall enjoying of the Lord Ieſus, and all his good things which we have received; to beare our ſelves as well apaid ones at his feaſt, and ſuch as are filled and ſatisfied with himſelfe, deſire no better condition count our portion to be fallen into a good ground; and ſo reflecting upon our ſoules what we have found at his Table, rejoyce therein as in ſpoiles, and behave our ſelves as thoſe who have beene keeping holiday in his houſe, and feaſting in the Mount (not of *Sinai* or *Horeb*, as *Moſes* did) but the Goſpell,
Eſay 25.8. *Eſay* 25, 8. and therefore we having that we came for, be as we would be; and poſſeſſe our ſoules with exceeding complacencie and contentment, and enlarge them to the Lord with joy and thanks, rejoycing in him, as *Mary* ſaith, our Saviour, and God all-ſufficient.

The grounds foure. For why? Is there not good cauſe, or neede we be aſhamed, or plucke in our heads as if confounded? No, the feaſt wee have beene at, and the diſhes thereof are things of perfect ſweetneſſe and contentment; and that in reſpect of theſe foure perfections: firſt, Safeneſſe, ſecondly, Pureneſſe, thirdly Fulneſſe, and fourthly, Durableneſſe. In all theſe, the dainties of Chriſt exceede all other, and he in them all other objects. The
1 The ſafetie thereof. world hath her delights and feaſtings, both wicked and indifferent liberties; but neither ſafe, both dangerous. Theeves delight to ſteale money, and ſtolen waters are pleaſant: True in the taſte, but as the Prophets Booke, *Bitter in the belly. Knoweſt thou not that there will be bitterneſſe in the latter end?*
2 Sam,2, 26. Iob 20, 14. 2 *Sam.* 2, 26. When priſon, feares, gibbet come, then all the hony is turned into the gall of Aſpes, as *Iob* 20, 14. Wickedneſſe is dangerous in the iſſue: witneſſe *Gehazi's* booty, *Achans* Garment and Gold, the Fooles eaſe in his plentie; the Harlots taking her fill in pleaſure, in her husbands abſence; but her ſteps arenot as her lippes: theſe drop honey, but they goe downe (with her gueſts) to hell. Nay even of the indifferenteſt liberties I may ſay, there is no ſafetie in them; for there is

a ſur-

a ſurfeit in them, either to body or ſoule: Wine is an mocker, and ſtrong drinke is a deceiver; there is a hooke and a ſnare underneath; in the iſſue they bite as a Serpent. Too much honey is not ſafe; it ſurfeits, and kills: even as feaſts of great plenty breed diſeaſes, and make worke for the Phyſitian. The unſafeneſſe of the beſt thing, makes it imperfectly contenting: But the feaſt of Gods corne, and oyle, and milke, (as it coſts nothing) *Eſay* 55, 1. So a man may feede on them without feare; as in Verſe 2. *Eate good things, and ſpare not:* curbe not, nor put a knife to thy appetite, the more the better; no ſurfeit is in them. Let thy ſoule delight and ſatiate it ſelfe in this fatneſſe, there is no hurt in it. Not ſafe onely in reſpect of Gods leave and warrant: as *Salomon* ſaith, Drinke of thine owne wells, thou art truly intitled to them in him whom all things are thine by: But thou ſhalt never heare of them after, for any danger they can doe thee. Reade *Epheſ.* 5. 18. In all other things is exceſſe. Eſay 55, 1. Epheſ 5, 18.

Secondly, theſe Dainties Sacramentall are pure and meere, uncompounded, and without the mixture of carnall delights. Sweet is that of *Salomon. The Lord gives the righteous a portion, and no ſorrow with it.* Hee meanes, there is no checke of an ill conſcience in it; as commonly in worldly contents there is, either by the perſon, or by the things; either the uſer is none of Gods, or the things are ill come by, and impurely uſed. But here is neither impureneſſe of perſon or of things; each are pure to other, *Tit.* 1. 15. whereas the conſcience of the impure is defiled. Hence it is, that this mixture marres the feaſt. As wee ſee in *Belſhazzars* jollity, there wanted no mirth, but the Lord cauſed ſuch an horror to fall upon it, by that hand writing, that all the joy vaniſh'd. As he in the Fable, who all the while he was feaſting had a naked ſword (hanging by a briſtle) with the point downewards, hanging over him. As once one ſaid (when he had ſhewed a friend all his Treaſures.) But what if a man ſhould goe to hell with all theſe? When *Haman* had related all his contents to *Zereſh* and his friends, he addes, Yet all theſe doe me no good, when I ſee *Mordecai* ſitting in the Kings gate. The ſweet meate of the wicked hath ſowre ſawce, but theſe dainties are pure, meat and ſawce are good, in themſelves they are holy, ſo to them pure. 2 Their Pureneſſe. Tit. 1, 15. Dan. 5. 4, 5. Eſter 5, 13.

The

3 The compleatneſſe.

The third perfection is their fulneſſe. In all other contents there is a ſcantneſſe, in reſpect of the number, that men have not enough of them: If men of poore become rich, then they want pleaſures; if both, then they want honour to make their content full. So they ſtrive ſtill for an earthly Paradiſe, which is loſt,; and when they have all yet their ſoule hath not enough: But theſe dainties have a fulneſſe and comprehenſion in them, able to ſatisfie the ſpirit; there is an equalneſſe in them thereto, both are eternall. The heart hath enough, as *Iacob* ſaid when hee ſaw the Chariots; and although it longs after more for meaſure, yet it findes reſt and quiet, even in the kinde of the things which are perfect in their nature. When men take money in a market, or for their rents, ſtill they like that they love, but yet they want, and there is an hole unſtopt: the barren heart cries as the grave, give, give: and why? ſave, becauſe they have not enough; yea, though they had enough (for a mediocritie is enough for a ſober minde) yet becauſe there is not a qualitie of content in them, their increaſe workes no full ſatisfaction. A man that hath ſpending money enough, wants a ſtocke, another hath money to buy him one ſute, but hee wants for change: or he hath enough to buy one of cloth, but not of velvet; or if he have that which will ſuffice for apparrell, yet conſidering that children, diet, ſutes of Law, and friends, call for more expences; that he hath joyes him not ſo much as that he wants: So are all the fulneſſes of this world, they have a ſcantneſſe: not unlike to a coate made ſcant, which comes not over the wriſts or knees or boſome, but leaves them bare. But this nouriſhment and fulneſſe of Chriſt is as is deſcribed, in every kinde, and a full ſupply, as I noted before, and eſpecially, out of *Revela.* 3. 16. by an enumeration of all things for uſe and price.

Gen. 45. 25.

Prov. 30. 16.

Revel. 3, 16.

The 4, Durableneſſe.

The fourth and laſt is durableneſſe, and continuance. When folkes go to Pageants, and enterludes, oh! how they are tickled? How they could ſpend dayes in them? But when all is done, they are al a-mort. As I have heard of ſome beſotted Epicures, who were not able to ſubſiſt, when their games and drinkings were over: & therfore ſo laid the matter, that the end of one ſhould beginne the other; till at length with rotten bodies,

and

and waſted conſciences, and emptie purſes, and tired ſpirits, they fell dead over their cups and games. Alas, though this were a prodigious, yet not a perpetuall laſting; and yet ſuch a one as made themſelves laſt but a while. But lo, the things of this feaſt are durable meate, drinke, riches and honour. No wonder they iſſue from a fountaine, *Ier.* 2. 13. not a broken pit: A Fountaine (we know) though it be but a fingers deepe, yet outlaſts a lake that is up to the middle; the one payres with uſe, the other is fed with a Fountaine. Durableneſſe in kinde, and durableneſſe in ſucceſſion, is great perfection. If a man could buy cloth which would laſt all his life without wearing, and yet daily weare better and better, oh, what a market would he thinke he had? when thoſe fading and blaſted crowns of Lawrell and Wormewood are withered; mens gaines, feaſts, brave clothes, games and companies: then the garland of a Chriſtian made of *Semper-vivum*, not the herbe, but the grace of the Sacrament, ſhall flouriſh and ſurvive upon the heads of the beleeving receivers; and when ſome of them blaſt at their death, yet they ceaſe not till another crowne of immortality ſucceede for ever, and ever. Rejoyce in the Lord; but how long? Not as in froth, and the cracking of thornes: but alway, and againe (I ſay) rejoyce. Ier. 2. 13. Phil. 4. 4.

Let this then be both to diſgrace the feaſt and mirth of fooles, and to advance this feaſt, and theſe dainties of Chriſt in his Promiſe and Sacrament. Firſt, I challenge all ſenſuall ones whoſe complacence is in their brave buildings, faſhions, and fethers, meetings, and pleaſures, tales and trickes, to fill up and paſſe the time away; come in, ſet theſe to the contents of the Lord Ieſus; and if ye can make equall in any of theſe foure kindes, wee will renounce our portion and cleave to yours; we will cry with you, Great is *Diana* of the worldlings. But if Chriſt exceeds yours in all foure, wonder not if wee come not in unto you: but tremble you for your ſitting ſo long upon the divels deafe egges: throw egges and neſt upon the dunghill, and come in, and joyne with us, caſt your lot in with us, and let us have but one Portion. We would not change with you although we might have this boot, to tell money all day, and have it when wee have done: although your luſts commonly *Vſe.* 1.

ſtrip

strip you, even of the outward also. Rest not in a short ruffe, and running pull of joy, and to say, Would there were neither Preacher, nor Puritan in England. Alas! your time is short, and your sorrow will be endlesse: Let Husband and Wife looke backe and say each to other, What fruit have we had of all under the Sunne? Surely, neither safe, pure, full, nor lasting: therefore let us forsake it in time for a better, while there is season.

Vse 2. Exhort to enjoy it.

Secondly, let it exhort all Gods people to set their hearts to eate these good things (for all their fourefold excellency) to delight in fatnesse, and to enjoy the portion with sound complacencie and content which the world knowes not, nor shall ever enter into. Tell me, why doe men sow, purchase, build, labour? Is it not for the fruit? Vse all these in their kindes, but enjoy these, and in so doing, ye have the perfection which nothing else can, and these doe affoord to the soule. But heere yee will say is the difficulty. I answer, I will point briefely at two or three branches of direction and so conclude.

Directions for it, three. The first delight in God. Psal. 37.

The first is this, Delight in the Lord for this perfection of soule-content which he offers in his Christ. The perfection of love is joy: let him have perfect delight of thy heart, for his perfect nourishment. If *David* said well, *Delight in the Lord, and he shall give thee thy hearts desire*: how much more then set thy heart upon him, when he hath already done it, that hee may doe it more? Vse the Ordinances of Word, of Prayer, yea of this Sacrament all Christ our nourishment, as a stirrop to get up into this full, safe, pure, and durable object of delight in the Lord, his Christ, and Spirit, who (when all these poore helpes which serve to proppe up a Pilgrims travell, as so many baiting-places till he get home; shall faile:) yet shall be the eternall delight of the soule in glory. Begione this complacence and well apaiednesse of heart, heere: and if it be hard, pray to God to give thee a judicious heart, to understand the weight and worth of the things, and to delight groundedly in those things which are best, & approved of God to deserve it. As if a Iueller assure thee of the value of a pearle, he needs say no more. And pray also that all thy affections may follow, love, joy, (feare to forgoe it) sorrow, (if weakened) and all the rest,

as

as in a Gentlemans houſe, let the Maſter welcome a ſtranger, and all the ſervants will ſtriue to doe the like.

Beſeech him that his Spirit of comfort by faith, may not only ſhew thee the good things he hath given thee, 1 *Cor.* 2, 12. but ſhed a lively ſweetneſſe and joy in them into thee, ſo that as the Vine ſaid, *Thou wilt not forſake this thy fatneſſe and ſweetneſſe for any thing.* Beſeech him to purge thy conſcience from all creeping defilements of thy ſelfe, world, Satan, or croſſes, which might dampe it: and ſo raiſe up thy ſoule by them, above all this earth, which might eclipſe it: If it be an heaven upon earth, now and then to beleeve a promiſe, to ſavor a Truth, to receive a Sacrament, to be in good company, to reſiſt a luſt, to revive a grace; what ſhould he be who is all theſe, and whereby ſhould the heart be ſooner raiſed up to him, than by that which makes all this good cheere, the Sacrament of the body and bloud of the Lord Ieſus? Oh! maintaine no melancholy diſtruſt againſt this. But as *Hanna*, 1 *Sam.* 1. when ſhe had heard *Eli*, was quite another and wept no more, ſo be thou. *Peninna* ſtill was a chokepeare, (and ſo ſhall there never ceaſe ſome thing or other to correct thy content,) but yet *Peninna* now was no more thought of. Remember if food and gladneſſe alway go together, (as *Act.* 14. 17. How ſhalt thou hold up thy face before the Lord of this feaſt, if thy ſad heart poiſon it?

1 Cor. 2, 12.

Iudg. 9, 11, 13.

1 Sam. 1. 18.

Act. 14, 17.

Secondly, adde this; maintaine this Communion with God daily. As the influence of Chriſt in the Sacrament is a ſpeciall peece of our communion with God: ſo, when wee are gone it ſhould make us fond to hold it, that wee might bee as it were drunk with the wine of his cellars, and the pleaſures of his houſe. That ſo wee may keepe a communion with him daily from Sabbath to Sabbath: and be alway breaking bread, and receaving as thoſe diſciples at Ieruſalem, who attended the comming of the Holy-Ghoſt. *David* was ſo raviſht with that hee felt in the houſe of God, that he ſaith, had I but one thing of God, this it ſhould be, *That I might behold his face in the beauty of his Temple and holineſſe*; and yet he might never come into the Prieſts Sanctuary, much leſſe the Holy of Holies, to ſee the merciſeat and the Arke under it, covered with

2 Maintaine communion with him.

Pſal. 27.

with glorious Cherubins: which wee may doe daily. This
Psal.23,6. is to spend our whole life in Gods House, *Psal.* 23. ult. Not to be never out of it, (which old *Anna* her selfe could not) but to retaine that savor of immortalitie and hope of eternall life, which the communion of Saints in the world, and Sacraments doth breed in the soule. Oh, the smell of these spices in the garden, which the North-winde of the Spirit, doth af-
Cant.4,16. ford to our nostriles, *Cant.*4,16. should so perfume us, as all other fellowship should stinke unto us: as no douht *Peter* his nets did, and all the world when he was with Christ, and *Moses*, and *Elias* upon the Mount, and would have built three
Math.17,4. Tabernacles, and said, *It is good to be there.*

As those brutish ones longed, *When will the Sabbaths be gone, and the new Moones be past?* (meaning those feasts of continuance for weekes) so shouldst thou long for them. When will they come? And with *David*, *Psal.* 84. *Oh my*
Psal.84.3. *heart fainteth, and my feete long for to goe to thy Temple!* How rare are such in these dayes, in which though our cups and vessels be of silver and gold, yet our receivers are wood and stone (for the most part) and such as savor not this bread of life, and food of Angels. How should we be afraid, lest this I-
Gen.41.18. 16,20. doll of forme eate up all, as those leane Kine in *Gen.*41, 18. and lanke eares devoured the fat and full ones. Where is hee who so comes to the Sacrament, as loth to leave it, and to goe into the aire of the world againe? I commend not the excesse of these old Monkes, who forsooke the course of the world, for to live alway in holy services: But this I say, few such there are, who doe so much as hold any savor of this communion of Christ Sacramentall, a few dayes after: Oh! then, such as have found this hoord of grace in the Supper, keepe it daily also, that it may attend ye fortie dayes, till the Mount of God.

Directions for it. Therefore, let our daily course hold this communion. But how, may some say? I will adde one or two words of direction.

I. First, in the due exercise and quickning of the graces of the Spirit within us: both the life of faith (in all estates, blessings, and crosses: in all meanes ordinary, and extraordinary in their season as well as the Supper (all having their particular use)

also

also in all duties of both Tables) and the fruits of this faith; I meane the graces of hope, love to the Saints (the partners with us in this communion, *Psal.* 16, 2.) and patience, humilitie, courage, thankfulnesse; and the rest, of which I gave a touch before in the point of fruitfulnesse. Secondly, walking with God, daily, as being under his eye, awfully, purely, and soberly, approving our selves to him in the way of our life: making his Word our delight in both the promises, commands, and threats of it; and so holding the Lord in our sight, as loth to forgoe him. Thirdly, Ascending in our thoughts from our owne welfare in private, and forcing our awcke hearts to the service of our time (as *David*, *Act.* 13. 36.) as well as looking that it goe well with our selves, (of which selfe-love our spirit is full stuffed, except this grace scoure it out.) Remember we, that the gaine wee get by Christ in his Assemblies, should presse upon us the bewailing of the losse thereof, *Zeph* 3. 18: the beseeching God to establish the Lord Iesus, and to set up his King upon his Zion, in the power of his Ordinances, to demolish the Throane of Satan and Antichrist, that the Scepter of Christ may prevaile every where against Popery, Atheisme, Ignorance, Blinde devotion, profaneneſse, and forme of godlinesse. Lastly, in an heavenly heart, as *Phil.* 3, 18. knocking us off from below, moderating our liberties for us, enlarging us to desire his glorious presence, to have communion with him as he is: concluding, that if these treaties with him at distance (as in the Supper) be so sweete; then much more to eate and drinke it in his kingdome, *Luke* 22, 16. Oh! if our treasure be there, let our hearts be so also, and send we them before us, in token wee looke to remove thither as our abiding place. *Phil.* 2, 1, 2. 2 *Cor.* 5. 1. Thus doing, wee shall use the Supper for the end which it was given for, to supply the absence of the Lord Iesus from us, *Luke* 22, 35, 16, 17. till wee may enjoy it.

Psal. 16, 2. 2. Gen. 5. 22. 3. Acts 13, 36. Zeph. 3. 18. 4. Phil. 3. 18. Luke 22. 16. Phil 2, 1, 2. 2 Cor. 5. 1. Luke 22. 16.

Thirdly, let that good we have got out of the Sacrament, so plentifully abide in us, that wee impart it to others. The nature of these graces is such; not to feede on them alone. When those Leapers, 1 *King.* 7, 12. had filled themselves in the Aramites tents, with store of all things, their hearts smote them,

The third, imparting our selves to others. 1 King. 7, 12.

them, for staying there so long: and they resolved to hasten and tell the King and people of it, that were sterven in the citie. So shouldst thou: The Sacrament, is called a communion in this respect as well as the former. Poore birds if they light upon scattered corne, call their fellowes to the heape. When
Iude 14,9. *Sampson* had found honey, though hee kept the riddle, yet he imparted his honey to his Father and Mother. The benefits of Christ are not of a secret and private, but diffusive nature: Let us bee ashamed to consider that other things in the world are so perfected by communion, that neither Trades, Artes, Customes and fashions, nor any other thing, have cause to complaine, but the matters of Christ are now at the barest and lowest: Why? save that those that should excell in them, conceale their skill and experience. The Communion day, should be our exceeding day, and as in feasts, so in this, we should send (or carrie) portions, and acquaint others (wisely and seasonably) with our lot, and receive from them like intelligence. And thus much for the second generall head, viz. The grace of the Supper. I conclude with the last.

The third generall. The end of it.

And that is the particular end of the Sacrament, viz. The sealing unto a beleeving soule, an assurance of that grace which it exhibiteth. I have spoke before of this sealing power. I will adde but a little for the applying of the generall, to this particular. Desiring the wise Reader, to looke backe, and make use of what I have spoken of this sealing worke in generall, and to apply it here in speciall to the sealing of the growth, as already I have spoken in Baptisme of the sealing of our Birth, or Regeneration.

A needfull digression to shew the order of the Spirits working.

And, that my Reader may retaine the ordinary view of the two sealing workes, this briefely let mee say, first, that the Spirit of Grace is given by God, to attend each Ordinance, both the Word of Promise, and the Seale of Promise, and that to this end to worke perswasion in the soule, and to cause it to beleeve the things that are given her of God. Then secondly, note, The object of this perswasion by the Promise is double, and therefore the object of perswasion by the Seale is double:

1. First, perswasion of the soule that shee is truly the Lords, truly called, regenerated, and

2. borne

borne of God. That is to ſay, reconciled to him, and renewed in him. Secondly, perſwaſion that ſhee growes in the grace of the new birth, and ſhall grow as a lively member of her head, till ſhe receive the fulneſſe of that part. That God is the Author of both perſwaſions, appeares by the two maine heads of unbeleefe, which formerly I noted to reſide in the ſoule. Firſt, that ſhee dare not beleeve at all, that the promiſe of mercy reacheth to her. Secondly, that ſhe dare not beleeve that ſhe ſhall ever reach to any further degree of ſanctification than ſhe preſently feeles. Both theſe the Lord in his double perſwaſion confutes. The third thing is, the Spirit therefore 3.
applies it ſelfe to both theſe; (yet not alway in one and the ſame meaſure of perſwading, but) according to the neede or proportion of each part. By the Promiſe of the Word, ſometimes it workes more, ſometimes leſſe perſwaſion, as ſeemes beſt to himſelfe: and ſo, by the Seale of the Sacrament, hee doth likewiſe, worke weaker, or ſtronger aſſurance: For though there be a perſwading power in an high degree in both, yet the Spirit is no ſervant to his Ordinances, but his Ordinances to him; they ſhall perſwade more or leſſe, according as that power of Chriſt which the Spirit diſpenceth, is more or leſſe conveied into the ſoule, by his perſwaſion. He is never ſeparated from promiſe or Seale, according to the meaſure of his working by both. But that is as he liſteth; for he bloweth where and how farre hee pleaſeth.

Fourthly, note, the chiefe and maine perſwaſion of the Spirit in the Word, is the Spirit of the ſealing Promiſe, and the chiefe 4.
work of the Spirit of perſwaſion in the Sacrament, is the Spirit of the ſealing Sacrament. And therefore as the Seale with the Promiſe, is above a promiſe alone; So the Spirit of the Seale with the Sacrament, is above the Sacrament alone; and conſequently, the ſealing power of the Sacrament is above the Sealing power of a Promiſe: the Sacrament being (ordinarily) the inſtrument of working the ſoule to the higheſt aſſurance which it can enjoy in this world, whether of the truth of her regeneration which Baptiſme, or the growth therein, which the Supper ſealeth and perſwadeth. Sealing is the higheſt perſwaſion, and Sacramentall ſealing, the higheſt ſealing.

We doe not limit God to his Sacraments, but (ordinarily) we say, he limits himselfe in this kinde. Lastly, I adde, the most apt way to get the perswasion of the Spirit in an higher measure, is to hold close to the lower measure. As in the promise, the best way to get the perswasion of the Spirit of promise, is to cleave to the bare naked word, and truth of the Promiser for himselfe. So, the next way to compasse the best measure of sealing perswasion in the Sacraments, is to come unto them with faith in the perswasion of a promise: for marke; the Spirit in multiplying perswasion, doth never lose the former measures, but holds them still as grounds unmoveable. He that can now swimme without bladders, yet retaines the skill he got first by them: and he that makes true Latin of his experience and art, yet forgets not his Rule, by which he first attained it: still the power of the bladders abides in the man who swimmes alone: and still the power of the Rule is in him who of himselfe doth suddenly speake true Latine: Even so the promise still abides in the seale of the Sacrament, and the perswasion of the sealing Spirit, although it be above a promise, yet it is not without it, but holds the relation close. Even as the seale and delivery, and sealth of a purchase, is above a Covenant, yet never without it, but alway relating to it, and adding a superiour strength (which it had not before) of perswasion and assurance.

Vse.

Terror in two Branches,

1.

2.

Now I finish with the Vses. First, if the Sacrament of the Supper hath this end, to seale the assured growth of the soule in grace; let it be terrour for two sorts. 1. Papists, who pervert the end of the Sacrament to base hellish ends of their owne; of which before. Secondly, prophane ones; who come in their sinnes: who turne the Table of God into the table of divels: yea turne the seale of the grace of Christ, into a Seale of Gods Curse, into gall, poyson, and the water of triall of the Adulteresse. The Sacrament is not given thee to beget thy soule to God, but to nourish it being begotten. When then thou commest to the Supper, bearing the Lord in hand that thou art the Lords; Lo, thou calleſt for vengeance, if thou be an unregenerate one still. Thou saist in effect, Lord, let this Bread and Wine be my bane if I belong not to thy Covenant.

Covenant. As thee that durſt drinke the water of jealozie, knowing her ſelfe defiled, implied her craving the rotting of her wombe: So I ſay to all ſuch: If they come not hither for the right end of God, they cannot chuſe but come for the wrong: either for the better, or for the worſe. A ſeale it muſt needes be, no man can hinder it, yea to a covenant: if not to the Lords, then to ſuch a covenant as they belong too: that is, a league with hell, *Eſay* 28. a league with their luſts, adultery, pride, &c. As if the Lord ſhould ſay, Bee thou yet more filthy ſtill by rebuke of my Sacrament, more proud, more profane; Adde drunkenneſſe to thirſt. Fulfill thy meaſure. Its not my Sacrament which cauſes thee to bee ſo, but thy uncleane dungill which dare offer it ſelfe to the pure beames thereof. As *Ieremie Lam.* 3. So doth this ordinance cry in Gods eares, Lord ſeale them to an hard heart (which is thy curſe) to an hard hart which cannot repent, mourne, beleeve; becauſe they have abuſed all thy calles in the word, all thy patience, and meanes, and dare come hither in their ſin, ſend them hence with thy blacke marke upon them, for the ſcaring of others! Nay, the Spirit of this ſeale cryes after yee, ere yee bee gone out of the preſence of God, ſaying, how durſt thou ſit here to catch the food of my People, with a dogs impudencie? with that heart which thou bringeſt with thee frō the alehouſe or thy harlot, or oathes? Goe thy wayes, never fruit grow more upon thee! No raine, no dew fall upon thy hard heart! That which was a ſnare to *Iudas*, even the Table and ſoppe of Chriſt, be a ſnare to thee, to fall, and riſe no more. If thou wouldſt avoyd this, let this Doctrine of the ſeale pull thee to the knowledge of the Covenant. Lam. 3. 65. Iohn 13, 26,

Secondly, let it be an uſe of mourning to us, that we have ſo few to whom the end of this Sacrament pertaines. Sure if it be the Sacrament of any, its theirs, whoſe hearts want ſealing of faith in the Promiſe; queſtion the perſeverance of their faith, their comfort, hope, peace: Doubt; that theſe decay ſo faſt, as they ſhall hardly recover them, and feare that Gods meaſures of health, growth, ſetledneſſe, and fruitfulneſſe is too good for them. But alas! where are theſe now a-dayes? Hath not the ſtreame of this age carried them into another extreame, *Vſe* 2.

rather of formall presumption and securitie. What shall then this Sacrament doe, if there be so few whom it concernes? Shall it returne in vaine to him that sent it? No, it belongs to those few, (for all are not alike) whom the Lord loveth, and will seale to the day of the full assurance and redemption. The Spirit of sealing shall not be quite streightned for all the sinne of others.

Mica 2,7. *Vse.* 3

Therefore thirdly, let it be admonition to all such, that they slight not this end of the Sacrament, so that it should not effect that end which it serves for. To which purpose remember these two items. First, that this holy seale annexed to the legacies of Christs last Will and Testament, doth beare date from the first Institution: and was purposely then ordained by Christ, because he knew the next day following, it was to be in his full vertue immediatly upon the Testators death, as wee reade *Heb. 9, 16.* If then those rejoyced in this sealing day, a farre off ere it come, and saw it as *Abraham* and others by faith: then what excuse shalt thou pretend, who seest not this power and end of the Sacrament, being after the death of the Lord Iesus, and being offered under the Signes of his death, thou mightst not doubt of the effect of it. Secondly, the Supper hath the preeminence in this kinde, not onely above other Ordinances of growth; but even the Word it selfe: wherein, although there bea power also of Sealing, yet not under such Evidences of the Lord Iesus crucified; nor under so great an authoritie and commission to Seale.

Admonition upon two grounds. 1.

Heb. 9. 16. Ioh. 8. 56.

2. Grounds.

Vse 4.

Lastly, therefore let the Lords end in the Sacrament be thine: even every poore soules portion, which groanes in spirit for further perswasion of her growth and increase in pardon, holinesse, and glory. Put not off any measures, or the Seales thereof, which the Lord offers thee: Let there be no effect of any Ordinance, which thou shouldst count strange to thee, or walke in the want of, with any peace. Who knowes what encreases God hath provided for thee? But howsoever that be, dismay not thy self, as if it were the portion of such or such; & none of thine: If God will deny thee it, it is to humble thee, (he can bring thee to heaven through a lesse open doore) but let not thy sloth and base heart as *Ahaz*, deprive thee, either of the bounty

of

of his promiſe or ſigne; leaſt others enjoy it, and thou be ſtript even of that thou ſeemſt to have. Goe rather and ſumme up thoſe ſweet promiſes of God, for thy growth. Behold them, *Iohn* 10. 9. *He that commeth in by me, ſhall be ſaved, and goe in and out, and finde paſture.* Ioh. 10. 9. *Ioh,* 15,4. *Thoſe that abide in me, ſhall bring forth fruit in me: My Father will purge them, that they bring forth more fruit. Such as are planted in the houſe of my God, ſhall bring forth fruit in the Courts; ſhall in their age bring it forth, and be fat and well liking.* Ioh. 15,4. Reade alſo thoſe texts before, *Ephe.* 3. 16. 17. and 4. 15. 16. *Col.* 1. 11. and ſuch like, to ſet thy teeth an edge. Spread theſe promiſes before the Lord, begge his Spirit to ſeale them: Vrge, 1 *Ioh.* 3. 24 and 4. 13. upon the Lord: And as a poore woman would cry to the Lord Keeper for his Seale, ſo thou to this great Keeper of the Seale, to bring it out to thee; Doe not give him the lie, make him not a lier in his chiefe worke, wherein his honour moſt ſtandeth, and in due time he will heare him.

The end of the Firſt Part.



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FINIS.

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

Wherein the Doctrine of our due Preparation to the receiving of the Supper of the Lord, is handled: together with our due behaviour in and after the same.

An Appendix shewing, First, how a Christian may finde his Preparation to the Supper sweet and easie: Secondly, the causes why the Sacrament is so unworthily, or fruitlesly received by the worser or better sort, with the Remedies.

By D. R. B. *of* Divin. *Minister of the Gospell.*

1 Cor. 11. 28.

Let a man therefore examine himselfe, and so let him eate of that bread, and drinke of that cup.

Verse 29. *For who so eateth and drinketh unworthily, eateth and drinketh his owne damnation.*

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THE SECOND PART OF THE ORNAMENTS.

Containing the Doctrine of our Duty

in Preparation to the receiving of the Supper of the Lord, together with our deportment

in and after the same.

THE SECOND PART OF THE TREATISE OF THE SACRAMENTS.

CHAP. I.

Concerning Sacramentall Triall in generall: the Deſcription of of it; and the duty it ſelfe propounded, reaſoned and urged.

HAving treated hitherto of the Doctrine of the Sacraments (wherein the uſe of Baptiſme was urged) it now remaineth that wee come to the exerciſe of the Supper of the Lord: Whereunto this ſecond Treatiſe ſhall ſerve (if God will) and wherein, (ſomewhat more largely) the Doctrine of our Preparation to this Sacrament ſhall bee propounded: The father, ſeeing it was the chiefe ſcope of the Bouke it ſelfe; and which occaſioned at firſt, the former Diſcourſe. That ſo the religious Reader might in one view both underſtand what a Sacrament is, and how to be received. Concerning which, I purpoſe to deſcribe what this preparation is; and then in ſpeciall to deſcend to the branches whereof it conſiſts, with the uſe and application thereof: and ſo with ſome directions and caveats at the end, to conclude the Treatiſe. Entrance.

Description of Sacramentall preparation.

Sacramentall Preparation and Triall, is a duty required by God, at the hands of all and every that desire to receive worthily; by the due exercise whereof a man may discerne whether or no he be qualified to receive; and accordingly either proceede to Communicate with comfort, or else desist for the present, till better prepared. I will briefly touch upon the severals of this description, which are these six. First, what difference there is betweene Preparation and Triall. Secondly, that Triall is a Divine command. Thirdly, the Persons who are to try. Fourthly, what the due exercise of trying is. Fiftly, the different sorts of religious search, and how this Sacramentall search differs from them. Sixtly and lastly, the end and scope hereof. The second and fourth of these I reserve to the last place, as most essentiall to the duty. Touching the rest in their order I shall first speake a little of them, and so of the two other.

Six branches.

In what respect preparation and triall differ.

And first, let none cavill at my differencing Preparation from Triall. I know well that they agree in one, and that the former word usually is taken for the whole Triall of a Communicant. My meaning by it is, to shew what a man who would try himselfe aright, is to doe, ere he set himselfe about the worke. That is, to bring himselfe within some such compasse as may fit him the better to close with a triall of himselfe. Not onely to sequester himselfe from other businesse and objects of the world and his calling, that he may do but one thing at once; but also to call in, and to calme his thoughts and affections, so that he may be himselfe, and gather up his loose garments, and gird the loynes of his soule to do this maine worke well; that is, with a close, reverend, and intent purpose of heart. *Salomon* hath a sweete speech, *For a mans desire he will separate himselfe*: that is, lay aside for the time, all other businesse, and thoughts of lesse consequence, that he may doe the maine thing to be desired, in a more due manner. And when the Merchant had found the Pearle, he is said to withdraw himselfe; that is, to go apart and to weigh well the worth of that he had found. And in the story of *Rehoboam*, the holy Ghost uses this phrase of preparing the heart to seeke God; noting that to seeke God either in the worke of Conversion, or in any

Preparation is more generall.

Prov. 18. 1.

Mat. 13. 44.

ſervice and ordinance, requires a ſeparation of the ſoule from the uſuall affaires of the world, which diſtract the minde from weightier objects. As *Salomon* ſpeakes of the foole, ſo it may be ſaid of moſt men, (who yet thinke themſelves wiſe) *Their eyes are in every corner of the world*; that is, ſo buſied and hurried about a thouſand vagaries and fancies abroad, that they are no where leſſe, than where they ſhould cheefly be; in the meditation of heavenly things: Hence that complaint of moſt, that meditation is ſo difficult to them; others, their memories are ſo fickle, becauſe they divide and cut themſelves (as *Martha*) into many peeces, who ſhould rather unite themſelves cloſely into one; and becauſe they have ſtuft and fraught their mindes and hearts with ſo manifold thoughts, and have ſo many irons in fire at once, that one hurts another; as in the crowding of a multitude at a ſmall wicket, (at which one by one might enter eaſily) we ſee its long ere any one can well get through. Luke 10. ult.

A point of ſingular uſe, condemning firſt that brutiſh prophaneneſſe of many, who (to bewray what hearts they have) can hardly bite in their common talke and thoughts of baſe carnall things, when they are to kneele down to prayer in their families, but mixe one ſo with another, till they breed irkeſomneſſe in others, and a pollution of holy things to themſelves. Perhaps all are not ſo groſſe, as once one was in his ſaying Grace before meate, who brake off uſually in the midſt, to bid his ſervant to ſet his diſhes aright; but ſurely the ſinne of moſt men is great in this kinde: Except God will take them as he findes them, deepe in their buſineſſe, and over head & eares in other matters, he muſt pardon them for Triall at the Sacrament; for indeed they have uſed thēſelves to ſuch a courſe, that either they muſt defile Gods worſhip with their own vanities, pleaſures, profits; either they muſt ſerve God and Mammon at once, or not at all: they never knew what an empty heart meant, unloaden of her uſuall thoughts and affections, prepared for God, ſerious and withdrawne from it ſelfe; They count it impoſſible to attaine to it. To whom I ſay, As good never a whit, as never the better. Vſe of it. 1. Reproofe.

Secondly, this inſtructs us about the nature of Gods worſhip, Vſe. 2

Inſtruction. ſhip. Its a ſeparation of the whole man for God; and that not in publike onely, (where our ſhops and trades and affaires muſt be caſt out) but in ſecret alſo. To have ſome few wandring thoughts after God, to caſt in a word by the way, of religion; to heare a chapter read in the clutter of houſhold buſineſſe, is no worſhip; for that requires a ſeparation. There is more required alſo; but without this, nothing can be done. The hand which will compaſſe Gods Altar muſt be cleane alſo: But firſt it muſt be empty; if it be filled with nutſhels and traſh, it can hold nothing elſe. If we cannot ſo much as heare a ſerious ſtory, or indite a letter without privacy; if we can do no choiſe worke well, except we be ſolitary and ſerious: do we thinke it eaſy to worſhip God in a Fayre, a Marquet, an Alehouſe, a Bargaine, while we be working, or playing, or prating, or dreaming? No, all our courage, all our ſtrength is too little; a broken, bumble, beleeving heart is little enough for it: Therefore at leaſt an empty, a ſwept, and voyded heart is neceſſary.

Vſe 3. Admonition. Thirdly, it muſt admoniſh us of a duty meete for us, if we will be fit for Sacramentall Triall; we muſt ere we ſet to it, abhorre that giddineſſe, lightneſſe, and fraughtneſſe of our ſoules, (which the moſt thinke is no ſinne) as our bane, and the deſtroyer of Preparation for the Sacrament. We muſt know, that as the gold weights will not try gold till they ſtand ſtill; ſo neither can the ſoule try her ſelfe till ſhe be well ſtayed and poyſed. When we will powre any precious liquor into a veſſell, or glaſſe (eſpecially if it have a narrow necke) we will ſet it in a ſteddy poſture, for feare of ſpilling. No man can ſee any thing in roared waters. As the Lord Ieſus ſpeakes of agreeing with our adverſary, that we muſt lay downe our ſacrifice by the Altar the whilſt, and do that chiefly; and as *Peter* bids thoſe who will covet the milke of the word, that they purge out of their ſtomacks all ſuperfluity; ſo eſpecially doe it in this Triall at the Sacrament. Its manifeſt by mens cavils againſt this duty, (viz. that they have callings to attend, and buſineſſe to looke after, and they cannot prepare themſelves) that, I ſay, they account it as a veniall offence to be thus cloyed with other cares; but if it defile and deſtroy Tryall of thy ſelfe, how can it be ſmall? Thou wilt ſay, thy thoughts and affections are neither

Matth. 5. 25. 1 Pet. 2. 2.

mur-

murtherous, uncleane, oppreſſing, defrauding, lying, revenging, profane, intemperate: What then? Is there no other diſeaſe mortall, ſave the plague? Let it therefore be as odious unto thee, to carrie a light, a gadding, unſavory heart about thee, ſo full of other bables, that Gods liquor muſt needes runne over: I ſay, to be out of frame alway to entertaine the beſt things, Let it be unto thee as odious as very profaneneſſe it ſelfe. And before thou venter upon triall, clenſe thy ſelfe of this fulſome glut: and doe not enterline or write Gods letters upon a blotted, but cleane paper, even as thou wouldeſt wipe thy Tablebooke, ere thou writeſt the Sermon. And whatſoever vanity hath preſſed thy heart, or dares preſume to come before God; ſerve it with the ſame ſawce that *Abner* is ſaid to ſerve *Aſabel*, that wilde Roe, whom (when he perceived to perke ſawcily in his preſence, and dare him to his face) he watch'd him ſo cloſely, that he ſmote him with the hinder end of his Speare, and laid him on the earth. Let thy care be, ſo to ſmite thy giddy heart, that it may no more annoy thee, or interrupt thy ſpirit, being well occupied. 2 Sam. 2, 19.

Laſtly, when thou commeſt to this triall, ſummon thy ſelfe, and all the out-workes, and ranging thoughts of thy ſoule, all thy powers and members, to come in, to forſake other objects for the time; and cloſe ſeriouſly, and ſadly with the Lord, in this worke of Sacramentall triall. As thou wouldſt faine have thy heart cloſe at thy tryall for the Sacrament; nay at thy great tryall of death, ſo keepe it cleane, empty, unſnared, in thy whole courſe. Remember when thy heart would laſh out, there is a Sacrament, and a triall before it: If my thoughts then be paſt call, I ſhall have an ill worke of it, or elſe ruſh to the Sacrament with a ſurfeit upon it. Surely looke how thy heart is watcht unto in thy courſe, ſo ſhalt thou finde it, at a ſpeciall ſeaſon; and ſo ſhalt thou bleſſe God for the Sacrament, and ſay, Elſe Lord I ſhould have ſtrayed endleſſely; but this Ordinance hath kept me at a bay from wandring, not onely from thy Commandements, but even from a ſober and ſerious attending to it ſelfe, in lawfull liberties. So much for the firſt. *Vſe 4. Exhortation*

Touching the ſecond point, viz, The perſons whom this triall concernes; it hath two branches, Firſt, how many, Secondly, Who

Persons. 1. How many?

Who must try? For the former, it may soone bee answered: All must try and examine, against the Sacrament. The charge is generall, admitting no exception. As it was to the Iewes for the Passeover, that all who eate it, must be liable to the rules of observing it: so must it be in the Supper, none can bee exempt from Tryall, who will have a part in the Sacrament. Briefly (not to stay the Reader long) He that hath not a soule to save, to thrive, to prosper in grace, or to be happy, or to desire it: He that neither cares for the losse of heaven, or wee of hell; he that abhorres the name of a child, and so the allowance of his fathers house, and the portion of an heire; he that chooseth rather to be without among dogges and swine, hee that hath cut off himselfe and is become an Heathen and Publicane, a scorner and pastgrace, let him exempt himselfe; else the Lord exempts none at all. Pearles indeed must not bee cast before swine, else it is not the difference of any outward respect that can discharge from this duty. All need the benefit of it, all are in danger to incurre the losse by neglecting it: all therefore are equally obliged to it. The people cannot exempt themselves under colour of inability, or not being booke learned; they must not put it off to the Minister as more sufficient for it. The Minister may not exempt himselfe from it, as if he lesse needed it than the people: Schollers are not free, because their calling is to study, or reade the Scriptures, for they may be farre from the triall of themselves: Such as have learned the doctrine of the Sacrament soundly, must not wash their hands of it, because of their knowledge. The wife must not thinke her selfe to be tryed in her husbands carefull tryall, as if she were but his shadow, and hath him to answere for her; much lesse the husband may quit himselfe upon hers. The rich must not plead liberty by his great businesse; nor the poore for lacke of leasure from his handy labour; nor the aged, because of their infirmities growing upon them: not the more experienced, because they have oft done it; nor the novice, because he is greene, and new to begin: not the travellor, because in a journey: not servants, because they are under the government of others; nor governours, because they have authority over them: No, there is no Time, Age, Person, who can prescribe

Exod. 12.

None exempt.

See Exod. 12. 43.

ſcribe againſt the Lord of heaven; Prince and people, learned and idiots, Iew, Barbarian, bond, free, great or ſmall, are all alike and under no difference with him; But all of all ſexes, conditions, eſtates and relations, (if men, if Chriſtians, if of capable yeares and diſcretion) ſtand bound to this Sacramentall triall. He who will exempt himſelfe, let him bring forth his diſpenſation. Therefore let all covers of figleaves, drawne from the variety and difference of outward reſpect, fall to the ground, as unable to hold water, when God ſhall enquire who they are that dare take out their names from this generall rule; Gods lawes are not as cobwebs, onely to catch ſmall flyes.

The ſecond branch is, Who muſt try? To which I anſwer, Each one himſelfe; for theſe are the expreſſe words of the Apoſtle, in which were reaſon ſufficient; But beſides, there is cauſe for it. For firſt, the object of this inquiſition and tryall, are not errours and ignorances (properly) whereof the ſoule for lacke of knowledge can take no notice; but either good or evill, whereof we are privy or guilty to our ſelves; and as for the reſt, the Lord in mercy pardons them to his owne ſervants, who mourne for them, as thoſe who would gladly know them, and ſo ſhun all evill, and repent of their omiſſions and failings; therefore it is conſcience which muſt give the anſwer, and make the inquiry. Secondly, the tryall which flowes from the ſence, the eye, or heareſay, or conjectures of men and their actions, is moſt uncertaine. For ſometime a good man out of ignorance of ſome caſes, being plaine and open, may ſeeme to go to worke upon a worſe ptinciple, than indeed he doth, and to be worſe than he is. And againe, a ſly hypocrite, who can accommodate himſelfe to the opinions of men, and occaſions of things very cunningly, may procure the conceit of a very honeſt man; But conſcience well informed will beare witneſſe without coſenage or error, what a man is. Thirdly, it is conſcience which is the do-all in the ſoule: Shee is ſet by the Lord to be the eſpiall of the narroweſt paſſages of the heart and life, (except hood-winked and defiled,) ſhe keeps the (cinque ports, the out-lets and in-lets of the heart and life, nothing paſſes without her notice and verdict; that water which runnes by the mill of our courſe, utterly unknowne to,

Branch 2. Who muſt try?

Each one himſelfe.

Reaſon 1.

Reaſon. 2.

Reaſon. 3.

others, is to her well understood: And therefore from her must proceede this tryall: shee is this him selfe, who must examine, and who must bee examined. Lastly, all judgment and triall from others without, can not attaine to this true triall of a man: and that for these Respects. 1. Because there is none that knowes or can know the spirit of man, save the Lord and it selfe by the Lords meanes. For then should man become in Gods place: now that cannot bee: for although some man may bee in GGDS stead to another yet that is onely in light and derection, not in search or triall. The things that are in the soule, lie hid under so many lockes, and with so many windings and conveiances, that the soule it selfe cannot search them of it selfe, except the Lord helpe her: much lesse can any other doe it. Secondly, put case that some wise and discerning Minister should by his wisedome, discover somewhat more than others; yet, the intentions, extents, measures, and consequences of those evilles are past his inquiry: how deeply the soule is engaged in her guilt, with how high or low an hand shee offended: against what light shee sinned: what penalties shee hath incurred, what offence to GOD or men, and what wound to her selfe, (whether felt and repented or not) hath followed; no man besides her selfe, can search out.

Reason. 4.

1 Respect.

1 Cor. 2, 11.

Iere. 17.

The 2.

3 Respect.

Thirdly, say hee could, yet is it not in him to work upon Conscience so discovered: The feeling of sinne, guilt and curse; the true view of sinne to humble, melt and [illegible] the soule, that it might apprehend pardon, repent, and returne to GOD, is the act of conscience by the efficacy of the word, reflecting upon it selfe. Lastly, though all these were, yet is it not in the power and Authoritie of another to inquire. Perhaps a fit man is not present, if hee bee, hee may want a calling: however the issue upon triall may bee out of his power and hands: for, either he is not to debarre from the Sacrament for such sinnes as are unconvinced, and open, but onely within the bosome of the committer; or, if they bee scandalous, yet its beyond his strength to execute the censure of suspension upon the party, but notwithstanding hee will rush upon the Sacrament. Whereas a man examining

ning himſelfe aright, may and muſt bee ſuch a law to himſelfe upon due ſurvey taken.

The uſe of the point is manifold: But it will more fitly fall upon the laſt branch. Heere only I admoniſh ſuch as would try themſelves well, to beware leaſt they reſt themſelves upon either the labors or opinions of others. How ordinary an abuſe is it of the publique and private directions that are given to people for triall, that men thinke themſelves diſcharged from ſelfe triall? How great pitty is it, that faire weather ſhould doe ſuch hurt? And that men ſhould hang other mens triall of them, as a Cover of darkenes before their eye, that they might not come within themſelves? Some through unwillingneſſe, eaſe, or a falſe heart, ſtop their mouths with this, that having had ſuch excellent helpes, they cannot chuſe but be well tryed. Howbeit themſelves can give no reaſon why? And others when they have offered themſelves to be tryed, with ſome ſence of their need; yet either by having more knowledge of the Sacrament than was expected, or expreſſing ſome good affections of deſire and ſorrow for the preſent, or becauſe they have a gift to make the beſt ſhew, and to conceale the worſt: I ſay, ſome way or other, bleare the eye of their Miniſter or Parents: ſo that they thinking the Annoynted of the Lord to ſtand before them, occaſion them to boldly adventure upon the Sacrament as if beyond exception. Alas poore ſoule! Doſt thou not know that the triall reſts in thy ſelfe? If thou be neither truely broken, beleeving or Penitent, can other mens erroneous Charity releeve thee? It may poſſibly be a great ſinne in another to thinke thee unfit for the Sacrament (knowing no other) or to exclude thee: when as yet it is a fearefull, bold and uncharitable raſhneſſe againſt thy ſelfe (who knoweſt thy ſelfe) to dare and preſume thereto. What ſhall it profit to winne a world of good opinion from others, and looſe thy owne ſoule? or to rejoyce in other mens errors, to deceive thy ſelfe? What did it boote *Judas* to eſcape the judgement of all his fellowes in comming to the Paſſeover? Let that patterne diſcourage all ſelfeconceited and ſubtill hypocrites.

Vſe of it. Admonition.

Reaſons why men try not.

1 Sam. 16, 7.

Mat. 16, 29.

Mat. 26, 22.

See 2 Chron. 35, 6.

Objection. Is the tryall of others needleſſe?

What then? may ſome ſay, is the helpful trial of others needles? No: But of uſe. As we ſee the *Levits* to ſanctifie their brethren.

One-

Onely there is difference betweene the triall of others and our owne. The triall of others, ſerves as the materialls towards a building: our owne triall, is, as the building of the workeman himſelfe. When all the Timber, Brickes, and Lime is ready layd: the workeman muſt finiſh the frame. The Saw or Axe may be layd upon the ſtone, or upon the timber: but except the lively hand of a man doe acts thoſe tooles duely, there will be no ſawing of them in two. So is it heere: The miniſter or governour muſt give light and direction how to try, wherein it ſtands, and how the falſe heart ſhould bee handled: hee may teach, upon what termes ſearch is to bee made, and what not: he may remove falſe ſcruples, error, and letts: But the verdict of triall muſt bee thy owne in ſecret when all is done. As at the Aſſyſes, there bee two Iuryes, the one of Inqueſt: the other of life and death: There is a ſingular uſe of the former, and yet that meddles not with the finall ſentence. Onely it makes an eaſie way for the finall, and remooves rubs, and gives light, what bills are to bee enquired upon: and ſo the other conſults and gives verdict of life or death, guilty or unguilty. So here let the uſe bee, to admoniſh all cavillers and profane perſons, who would take advantage of the rule, to try themſelves: and all to exclude the helpe of others, whom they ſhould ſhunne, leaſt their ſinne and profaneneſſe ſhould be perceived. There are none who ſo decline the helpe of others, but thoſe who abhorre to try themſelves, and ſo at once would rid their hands of all. But oh wofull wretch! Wilt thou neither try thy ſelfe, nor take advice of others? If thou were under arreſt for debt, and ſome of thy friends would become ſurety for thee, wouldſt thou chuſe wilfully to goe and rot in priſon, rather than to be beholding for their love? Then may it be ſayd, Thou art worthy to periſh. Even ſo I ſay to thee, If thou wilt not try thy ſelfe, nor be tryed, let him that is filthy, be filthy ſtill. Thus much for the ſecond point.

Answer. No.

Revel. 22. 11.

3. Generall. The difference.

The third branch followeth, which concernes the difference of this Triall from others; and that from thoſe words; (Whereby a man may diſcerne himſelfe to be qualified to receive.) I will digreſſe as little as may be; but my aime is, to diſpatch ſomewhat in this point, which may give light to that which

which followeth, and to ſhew what may helpe to the better triall of a Communicant when hee comes to the Sacrament; alſo how a Chriſtian may without confuſion apply himſelfe to each ſervice of God, in the due manner and kinde ſeverally.

Differ.

First, this Tryall and preparation differs from the Triall wee ſhould premiſe to other Ordinances, as hearing the word, reading, praying, faſting, family duties, &c. All which require a preparing of the ſoule to ſeeke the Lord: yet in theſe reſpects they differ: Firſt, in that all other (for the moſt part) although they doe require an eſtate in grace, ere they can pleaſe God: yet ſo farre as they doe conferre towards the converſion of ſuch an one as yet wanteth grace, and muſt therefore be uſed upon paine of rebellion againſt God: therefore they doe not abſolutely require that ſtrict tryall, which the Sacraments doe. True it is, thoſe who heare, pray, faſt, conferre, being deſtitute of faith, ſinne in the manner of doing: yet ſince the Lord hath alſo ordayned them to be inſtruments of begetting faith it ſelfe: therefore its alſo a ſinne to neglect them, although a man bee unqualified to uſe them holily. But the Sacrament is of another nature, being no ordinance appointed for the breeding of grace, but of nouriſhing it onely: ſo that he who dares to come to the Sacrament being yet out of covenant, profaneth it both in matter and forme. Therefore the cloſer Triall is required unto it, above others. Againe, in the Sacrament the Lord is not ſpiritually and virtually preſent, but even viſiblely and ſenſibly appeares to his people in the ſignes of the ſubſtance, matter and forme of his covenant: both our reconciliation, and ſanctification. A good ſubject ought to preſent himſelfe at each Court and meeting of Iuſtices, Seſſions and Aſſyſes, with due regard and reverence, as one that dares not breake the peace, nor be a bad ſubject. Howbeit if the King doe ſend for him perſonally in his owne ſight, to tender and renue his oath of Allegiance, it behooves him to put on a more awfull, and reverend loyalty than before. So here, every ordinance is ſacred and hath the Lord preſent in it: But the Sacrament exhibits him in a more reall, neere, and familiar manner, even as if the Lord Ieſus came corporally in preſence, to eate and drinke with us, and

1 From other Ordinances.

Double preſence in Sacraments,

to

to present us with his owne flesh and blood to feast us; Therefore in the approach thereto, our triall must be more cautelous and solemne.

Differ. 2.

1. From legall

Againe, the triall before the Sacrament differs from other sorts of Religious triall. There is a Legall triall belonging to the unregenerate, by which by soule laying it selfe in the ballances of the law of God, feeles her selfe weighed downe by sinne to hell and destruction. There is a tryall of the Gospell, whereby a loaden soule, finding that the Lord offers her ease and pardon in Christ, upon the due preparations to faith, and actuall beleeving the promise, doth try her selfe about the worke of these, that she may partake the benefit of Christ.

2. Penitentiall.

There is a penitentiall triall, by which a beleever having fallen from God and broken covenant, searches himselfe and casts up his gorge that he might by pardon of his revolt, returne to God, and recover himselfe to former grace and comfort.

3. Ordinary walking with God.

There is also an ordinary and dayly tryall of a Christians course and walking with God: by which hee watcheth to himselfe and to the rule and living by faith, and obeying God, viewing his practise dayly, and keeping holy quarter with God, as occasion moves him: These all differ, each from other, and all from Sacramentall triall; Not that they are excluded from it (for they are necessary antecedents to it) but yet they faile in this speciall respect of a Sacramentall triall; which lookes at this, how the soule may be qualified to communicate.

This triall is a further thing.

So that in this triall, as these former trialls are helpefull, so yet a further thing is lookt at. viz. 1. How the soule hath carried it selfe in respect of former Sacraments received; how it hath lived and thriven in grace by them; 2, How it hath fayled therein, and broken the covenant there renued in speciall. 3. What repentance it feeles for that speciall sin, what faith it hath in the promise of the Sacrament; what fitnesse to joyne with the Church in communion of the body, by love. What desire after former fruit, and growth, by experience thereof. 4. This triall at the Sacrament is a speciall Reviving, stirring up and quickning of all these graces for the use of the Sacrament, that thereby (through mercy) the soule may goe and receive with the lesse feare, and more faith to speed of her desire.

1.

2.

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The

The ſumme and ſcope of all is, thus much; 1. To teach Gods people, how to make uſe of all the former Trialls for the helping them forward to this. Then ſecondly, to ſhew how a Chriſtian ſhould accommodate himſelf to every duty wiſely & orderly, without error and confuſion, which is no ſmall grace. 3. To confute the blindneſſe of ſuch as ſee no diſtinct grace contein'd in this triall for the Sacrament, and therefore thinke that if they can be devout, catch up a booke and reade, put on a demure habit, and violently keepe off themſelves from uſuall riots and profaneneſſe of life, or ſimper with a few good words, (that they carry good hearts to God, meaning no man any hurt) they thinke this to be that which will paſſe for their tryall at the Sacrament. To whom I ſay, Without knowledge the heart is naught. If they who have practized the 4. Tryalls above-ſayd, yet muſt not confound them with this, but revive this triall at and for the Sacrament; what ſhall be ſayd to ſuch blind and ignorant tryers as theſe without rule or reaſon? Laſtly, it ſhould informe every good communicant in the nature of this true tryall, not to deſiſt and give it over, by wearineſſe, ſloth, or difficulty, till in ſome meaſure he finde how he is qualified for the Sacrament, ſeeing till then hee doth but miſtake the whole ſcope of the Ordinance, and mocke his owne ſoule.

Vſe 1.

2.

3.

Prov. 19, 2.

The fourth branch of the deſcription, is, The iſſue of this triall, viz. That accordingly a man may either proceed to the Sacrament, or deſiſt for the preſent. And this the nature it ſelfe of triall requires, and otherwiſe it were needeleſſe to try except it were for the iſſue. Which is plaine by the end which the Lord hath in trialls of another kind. Why is the Lord ſayd to try his people with falſe teachers, and lying Prophets, Is it not no know whether wee will cleave to the truth, or beleeve lyes? Is it not that the faith of the elect might bee diſcerned from the rottenneſſe of hypocrites? Why doth the Lord try us with ſtreights and croſſes? Doth hee not intend to try whether wee will bee content with our portion, or murmure and uſe indirect ſhifts? So the Lord tryed *Gedeons* ſouldies who were meet for warre, who not. Men alſo in their trialls (as at Aſſyſes) what intend they

4. Generall. The iſſue of it.

Deut. 13, 3.

Iudges 7, 5.

they, save either to acquite, or condemne? My scope is to shew, that Sacramentall triall hath also her issue, either to encourage a man to receive with comfort, or to desist for the time, till beter provided, with caution and warinesse.

The Vse. 1. *Instruction.* Which point is of great use. 1. To instruct all Christian examinants, in their triall to bee carefull of themselves, and not to suffer themselves to bee deceived by error or selfe-love: For why? The issue is great, either the comfort of well receiving, and danger of loosing a great blessing if we come not: Or else the perill of incurring of a great mischiefe and judgement, if they presume to come. We say, the end of a thing is last in execution, but first in intention. If this were so in the purpose of such as try themselves; how wisely, jealously and religiously would they goe to worke? If they knew and considered, that the scope of triall, is either to come or to forbeare; and that our desisting it selfe (if it bee ordinary) is a mocking of God, what colour soever we pretend; how close and wise would it make them in going betweene both extremities, either of rushing to the Sacrament without triall, or desisting upon unsufficient triall? How would it cause them both to tremble at contempt and refuzall: and yet also at neglect of due triall ere they come? Which is indeed to make a vertue of a necessity.

Vse 2. Reproofe. Secondly this condemnes the formall and fulsome practise of common Protestants: who (if they pull'd out of the vile profanenesse of such as abhorre all triall:) doe presently thinke that God is so beholding to them for their trying themselves, that let their tryall bee what it will, hee owes them welcome to the Sacrament for it. Alas poore wretch; Triall is appointed for an issue, not for a fashion and formality, to stoppe the mouth of God and conscience. That triall which hath no issue, can have no dee substance of matter or manner in it, but rather is a confuzed doing of somewhat without rule, with opinion of something in the deed it selfe, to commend a man to God. No. As well the tryer of himselfe may see cause of not comming, as the not trier ought not to come. Triall hath still a respect to the issue: and must be used to avoyd sin and punishment, not to encrease both.

Lastly,

Laſtly, let it be admonition to others, who upon triall doe finde themſelves unfit for the Sacrament. Of which ſort there may be two. Some ſuch as (although Gods people) yet having fallen into ſome ſuch ſinne as hath deepely defiled and hardened them, cannot find either their faith ſo lively, or their repentance ſo ſenſible, as that they dare to come. In ſuch a caſe I ſay, (if upon adviſe with wiſer than themſelves they find it ſo to require) their duty is to conſider, that the Sacrament may prove ſo far from helping thē, that it might rather encreaſe their guilt by boldneſſe. Therfore it ſhal be their wiſedome to conſider, That the Lord hath other Ordinances to uſe, than the Sacrament. As that ſerves to nouriſh the faithfull: ſo there bee others that ſerve to humble and caſt downe the looſe and preſumptuous. Let them therefore inquire after them: as Counſell of the Miniſter of God able to helpe them: Penitentiall Search and Triall of themſelves about the occaſion of their fall: Faſting and Prayer with conference, if they feele Sathan hath deeply bewitcht them and hardned them: Theſe Ordinances are appointed to caſt out ſinne: if it be yet unſeene and unrepented of: and to expell ſuch Devills as neither the Sacrament, nor any other Ordinance can, eſpecially the publique Miniſtery being the ſetter of them on worke, and the firſt convincer of the conſcience. Its a wiſe mans part to uſe every Ordinance for the good of it; *Vſe. 3.* Admonit. Braunch. 1. Mark 9. 29.

Secondly, ſuch as by triall finde themſelves, out of the Covenant of God in regard of any actuall faith in them, and beſides finde the guilt and taynt of much other Corruption and evill: let them (much more) bleſſe God for this ordinance of Triall: and ſo long deſiſt from the Sacrament, till the Lord hath ſanctified the conviction of their cōſcience, in ſome meaſure, to drive them out of themſelves unto a promiſe, for Reconciliation and peace. For the Blood of Chriſt and his body ſerve not for the Nouriſhment of any, in whom they have not bin as the ſeed of Regeneration, both in Pardon of ſinne, & change of heart, in which, converſion ſtandeth. Therefore let them ply this worke, of which in the trial of our eſtate *Chap.* 2. more is ſayde. But, to ruſh upon the Sacrament, upon Triall of this dangerous Condition, is a double ſinne, an Branch. 2.

adding

adding of drunkennes to thirst: as also an abuzing of the Sacrament: causing it to seale up rather their guilt and curse, than their pardon and peace. Remember still, the Sacrament convertes none; but strenghtens the converted.

Beware therefore (all such) least by Sinister and unwise Counsell of any, they blanch themselues over, and thinke that because they see all is not well, therefore the Sacrament must bee their Phisition. No, The word of Law and Promise must first convince them of sinne, and then of Righteousnesse: whereof after they shall find both the Sacraments to be a seale, through faith: Baptisme of their Conversion, the Supper of their confirmation. Onely let this bee added, That as they doe for the present desist from the Sacrament, so, yet they must ply this first conviction and trial of themselves, by attendance upon other ordinances, till they come to see cleerely that the Sacrament belonges to them. For if they give over the work by loosnesse and wearinesse, before the fruite bee atteined: they may feare that it had bin as good for them they had never seene cause by triall to desist, as having so done, to leave their work unfinisht. Sacramentall triall serves not to dash men quite out of conceit with the ordinance, but to convince them for a time, that they may bee so abased for their cutting off themselves from it, that they may returne to it with more comfort, and abhorre themselves in that condition of desisting from it. And so doing, their Abstinence shall be for their good: and although the Minister cannot suspend them, yet their owne suspending themselues shall proove more gainefull to their soules, than their bould adventure. And so much for this fourth branch.

Iohn. 16.9.

5 Generall: that it is Divine.

The 5. and 6. now follow: which (as I said) I have kept to this last place, as depending upon one another, and most essentiall to the Doctrine. The 5. branch then is, that this triall is a charge of God, not left arbitrary to us, but necessary to the receyving worthily. To which ere I come, least any stumble at this word (worthily) as if any could be worthy to receive: I answere, its the phrase of the Holy-Ghost himselfe in sundry places: And looke in what sence the wicked are said to bee unworthy, in the contrary thereto the godly are called worthy:

How a man may bee sayd to receive worthily.

worthy: firſt in reſpect of themſelves, ſecondly, of the Lord. Touching the former, ſee *Act.* 13. 43. where *Paul* ſaith, *Seeing yee thinke your ſelves unworthy of eternall life, &c.* hee meanes, that they thought the tidings of it, unworthy of them; they thought themſelves ſo worthy and ſo good, that they thought Gods offer unworthy of them, and ſo they deſpiſed the Counſell of God to ſave them. So here, the profane and hypocrites, doe thinke Sacramentall Chriſt a meane thing, diſcerne not what it is, or of what worthineſſe, therefore they are unworthy. But the faithfull receiver is worthy: Why? In reſpect of that worthy and pretious eſteeme of the Sacrament, for which they account no preparation ſufficient. Secondly, in reſpect of God himſelfe. In which ſence, *Rev.* 3, 4. the holy Ghoſt telles thoſe few names in *Sardis*, that they ſhould be clothed in white, for they were worthy; he doth not meane they were worthy to be ſo clothed; but being ſo clothed, they were worthy: that is, the Lord having cloathed them with the Robe of Chriſts righteouſneſſe, (the linnen of the Saints) they were worthy ones in his account: So contrarily, the unregenerate are unworthy, becauſe they are naked ſtill, and care not to bee covered with this garment: And why? They know not (or will not know) that they neede it. Now then, as the good receiver is worthy, becauſe he is ſo accounted in Chriſt, and his preparation is accepted in him, and the want thereof is not imputed: ſo the bad is unworthy, becauſe his perſon is not accepted, and therefore whether he prepare himſelfe, or no, he is the ſame; for out of the Lord Ieſus hee cannot be worthy. The Summe is, not the preparation of a man (in it ſelfe) makes him worthy: But the imputing of preparedneſſe by faith: and this workes an high eſteeme of the Sacrament, and a careſulneſſe to be a meet Communicant: neither whereof the ungodly can be partakers of. This by way of Digreſſion.

Matth 22. 6. 1 Cor. 11, 29. Revel. 3, 4. Revel. 19, 8. Revel. 3, 17.

To returne then: The duty of triall is commended by God. And this appeares by *Paul*, 1 *Cor* 11, 28. as alſo by good Analogy of the Paſſeover, applied by the Apoſtle to us. For the former, *Paul* concludes the direction for receiving well, and cutting off all abuſes: *Let a man therefore examine himſelfe, and ſo let him eate*: Hee had told them before what Chriſts

Proofes of it.

inſtitution was: But as if knowledge alone of the pure ordinance were not enough, he addes further, Let a man therefore examine: q. d. Although the meere obſerving of the inſtitution were enough to cut off the abuſe of your love feasts: yet, for the avoyding of all other corruption inward aſwell as outward, I command from God, Let every man examine. He doth not meane, let him if hee pleaſe, as leaving it to mens choyſe: but the word is imperative, let him, that is, I enjoine him: As, let a man abide in the vocation wherein God hath ſet him: let a man ſo eſteeme us as the diſpenſers of grace &c. That is, I command him ſo. Neither is this as one of thoſe temporary counſels, of which *Paul* ſaith hee had no warrant from God expreſſely: This ſaith not the Lord, but I: But it is one of thoſe, of which hee addeth, This ſay not I, but the Lord. And the connexion of this 28 verſe with the 20. evinceth: For I deliver unto you, that which I received of the Lord, &c. And he ſubjoyneth, let a man therefore examine, &c.

Further proofe.

Nither doth this reſt onely upon this text; but upon the Analogie of the Paſſeover, whereto this ſucceeds. Its manifeſt by the Scripture that there was ſpeciall Preparation of them that ate the Paſcal Lamb. For not only the Lord required the Lamb it ſelfe to be weaned off from the damme 4 dayes: to teach the people in all that ſpace to weane themſelves from thoſe ſweet breaſts of their worldly delights, and lawfull liberties; but he required them alſo to keepe another feaſt of unleavened bread ſeaven dayes; wherein all leaven whatſoever, was to be ſwept out from their houſes, and Sacrifices to be offered for expiation of ſinne, and uncleaneneſſe, that ſo they might not come polluted to the Paſſeover. And thoſe two Paſſeovers of *Hezekia* & *Ioſiah* prove it: where ſpeciall charge is given to the Levites and people to ſanctifie themſelves and each other: although for the ſpeedineſſe of receiving, there could not be ſuch legall clenſing, as the Law required; and ſo alſo, the people and the King firſt purged out Idols, and defaced their groves, and abandoned all will-worſhip ere they came to the Paſſeover. What betokened this, ſave the triall of their ſpirits, much more, purging out all Idols of the heart, ſweeping out

2 Chro. 20.
2 Chro. 23.

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the leaven of corruption from within; without which the other had beene bootleſſe. Therefore *Paul* in that place doth preſſe the ſame, though not Sacramentally, yet univerſally, ſaying, *Let us therefore keepe the feaſt, not with old leaven of malice and mickednesſe; but with the unleavened bread of ſincerities and truth*: Why? Becauſe Chriſt is our Paſſeover, who is ſacrificed for us: *q.d.* Let not us be behind hand in our feaſt and ſpirituall Paſcall Lambe, to thoſe that ate the old Paſſeover. If they might not eate it with leaven, with any pollution of fleſh, as of Leproſie, touching of the dead, or the like ceremoniall defilement; how much leſſe wee, with our reall and ſpirituall leaven and uncleanenesſe of ſoule? 1 Cor. 5. 7, 8.

To adde a word or two of uſe to this (for I leave the reaſons to the laſt point) this I ſay: That its well that we have an expreſſe charge from God for this triall. Elſe the world is full of curious heads, and profane hearts, to outface and outwrangle the Ordinance. Men have no joy to ſuch a taske as they feele to pinch their ſpirits, and preſſe upon them any power of practiſe; and therefore (although they are ready to caſt the cords, and breake the bands of the moſt convinced truths; yet the more mannerly way is to queſtion the charge it ſelfe. And hence are thoſe uſuall interrogatories, How prove you that any man hath to doe with mee when I come to the Sacrament? Or, how proove you that *Paul* ſpeakes to us as well as the *Corinthians*, to try our ſelves? Or how can you proove that I am bound to ſanctifie the ſeventh day from the Creation, for a Sabbath? Or how know yee that God will have us preach and heare twice upon the Sabboth in publiqne? Or, that a man is bound to pray by himſelfe, or twice a day in his family? Or that it is againſt nature for a man to weare long haire? Or, for a woman to bee ſhorne? And to theſe might I adde a thouſand other ſcrutinies of a baſe and profane heart, willing to overthrow all ſuch ſtrictneſſe, as it ſelfe diſtaſts; and loth to beleeve, or informe it ſelfe of any thing which it is loth to do. The truth is, never did Satan ſoobſcure thoſe maine truths of the Scripture, in Popiſh darke times by turning all into curious queres of things leſſe pertinent; as now, he doth in this light of the Goſpell ſeeke to alay, and

Vſe of it. Inſtruct.

Profaneneſſe of mens wits.

disanull the power of truths by profane cavillation. But I say still both to the one, and to the other, Its well that God hath so punctually declared himselfe in his Word as hee hath. All that are not wickedly nice and curious, will rather yeeld to those probable deductions from Scripture, which arise by consequent, for the beating downe of our own base spirits, and rejoyce in so doing, because they argue for God; than whet their leude and prejudicate wits and spirits upon the divels whetstone to cavill against truths received: nibling here at one, and there another, till they have defaced their beautie and grace, and so exposed them to the utter contempt of themselves and others; Stop your mouthes therefore oh ye carpers at Gods precise rules, and play not the Proctors for the divell against God, least he pay you your fees little to your content: Stoope rather to the Lords Canon in all things. And you to whom this yoke of triall at the Sacrament is so heavie, consider, the Lord will not lessen or lighten it for your sake: labour ye to be eased of the divels yoke of a profane carnall heart, and turne your swords into mattockes, deny your selves, get the Lord to change your minds and wills, that so his yoke may become sweete unto you. And as the Prophet tels those Cavillers, who asked him, Why may not we goe to good Witches about our cattell, or things lost, &c. *Goe* (saith he) *to the Law and to the Testomony*; let that be your touchstone, that wil abandon both all will-worship on the right hand, and all profaneness on the left. If these give ye no allowance, know there is no wisdome in your witchcrafts, nor in your cavilling defences: So here say I, Goe to the charge of God, that will convince both Popish triall, and tell you, that there is no Religion either in fasting before the Sacrament (although I do advise no man to eat) nor in not spitting at the Sacrament, that much more wil confute all profane contempt of triall of our selves: let God speake, and let all men be liers, both left hand profaneness, and right hand superstition must fall before the Ordinance. Oh! if men be so busie against the practise of goodnesse, when there is a rule to controwle them, what companions would they bee, if wee wanted it? Howbeit even by this they shew that the dutie is divine, because else their cursed spirit would

Esay 8. 20.

would never ſo fight againſt it. Thus much of the fifth point.

The ſixth and laſt branch is, what is that due triall which God requireth of every true Communicant, and in what things doth it conſiſt? I anſwer, Due and true Triall ſtandeth either in the properties thereof to qualifie it aright; or in the object therof, that is, the things to be be tried. Concerning which, firſt, I will lay downe ſome reaſons why the Lord requires this triall in both reſpects. Then ſecondly I will lay downe the due properties or manner of triall. And ſo with the uſe of the generall doctrine I will finiſh this Chapter; and in thoſe that follow, God willing, I ſhall handle the ſeverall objects to be tried in their order, one after another. Generall 6. what it is?

The Reaſons are theſe three. Firſt the plaine charge of God importeth it. For the word here uſed by the Apoſtle, is not a word which aimes at ſome defect in the meaſure of our grace onely, as the triall of light gold may be diſpatch'd by weights which any man may uſe: but it eſpecially ſignifieth triall of ſubſtance, and ſoundneſſe of mettals, ſuch as onely the Goldſmiths skill can finde out: the Touchſtone and the Fornace onely can trie gold, or ſeparate the ſilver from the droſſe. Even ſo, its not a common skill nor eaſie worke to diſcover the ſoundneſſe or falſehood of the heart in matter of grace, There is nothing more hard than this diſcovery. Satan and Hypocrites can transforme themſelves into Angels of light; and make men to think them ſo. And the hollowneſſe and depth of the heart, and the ſelfe-love of it in eaſily beleeving our ſelves to be that wee would be, and yet are loth to be, is unſpeakeable. Nothing more eaſie than to pray for ſuch things as indeed wee would not have, if God would give, becauſe then our hearts and courſes muſt be changed; and yet wee thinke wee pray aright. Nothing more eaſie than to looke upon our ſelves in our outſide of duties and performances, and reflect an opinion thereby, that wee are true worſhippers. No grace, but a falſe heart will counterfeit: and the depth of the heart is ſuch, that there is no ſhew of meekeneſſe, innocencie, tenderneſſe of ſpirit, thankefulneſſe, love of Gods people, but a bad perſon may accommodate himſelfe unto, *Reaſon.* 1. The difficulty of this triall. 1 To diſcerne hypocriſie from ſoundneſſe. 2 Cor. 11, 14, 15.

and act a part therein. The soundnesse of the heart is very hard to discerne.

2 To discerne soundnesse where it is.

Secondly, although there be soundnesse in the heart, yet it is not alway discernable. As it is not easie to finde a Pearle in the dunghill, nor a needle lost in rushes; so, its hard to finde out a little truth of heart and faith, when they are so covered and mixed with abundance of drosse. Besides, it is no easie thing, (although a man finde them) yet to walke constantly with God in the practise thereof. Its with us as with the foole, who not knowing the worth of gold, stoppes here a peece in an hole, there another in the thatch, and forgets it: So doe wee slight tha grace which should rule us in each part of life; lose the good things which have cost us labour to come by. Its hard to improove the things wee have heard and learned, and to bring them forth in due season; they are to seeke with us, patience, when wee are provoked: faith, when wee see no likelihood of Gods hearing or answering our prayers, and so of the rest; as it is with tooles seldome used, so there growes a rust upon the gifts of God in us, for lacke of watchfull improovement. Sloth, and ease do fret into us as a kanker, and creepe so insensibly upon us, that they marre us ere wee be aware. The Talents of God which wee have received, become unprofitable in us. The greatest part of the duties we do, is not the least of them we omit: in the use of meanes and Ordinances, formality, and commonnes, unreverence, unsavorines defiles us: and the life of faith in crosses, blessings, duties, is very poore and wanzing in us. It were endlesse to speake of all. Now if it be so hard to trie our grace, how much hard to trie our whole course, in which the wearisomnesse of our hearts doth tire us so, that the errors thereof in so manifold parts cannot be reckoned; as the sinnes of our single estate, or married state, our callings, dealings, in the world, lawfull liberties, company, solitarinesse, with other innumerable occasions: wherein as it is hard to survey our selves distinctly; so its as hard to watch to our rule unwearyedly.

3 To discerne our not improving of grace. Either in our privacie. 2 Iohn 8.

Or in our outward course.

Much more is it hard to trie our corruptions.

To conclude, if the triall of our grace be such, what is the triall of our corruption? Who can perceive the danger where-

to

to the beſt lie open, by the unſpeakable ſweetneſſe of their perſonall and beloved ſinnes? How ſecretly doth Satan and luſt creepe in (as ſleepe to one warme in his bed) even to an honeſt heart ere it be aware? By what fine ſlights is it at firſt entertained, either becauſe it is but one, or ſmall, or ſoone ſhaken off; And having once entred, how doth it defile the conſcience? When once the tenderneſſe and ſenſibleneſſe of the ſoule, (which is the Sentinell) is gone: how ſoone doth ſinne grow upon it, and increaſe? That whereas at firſt it ſeemed a great thing to attempt, now it ſeemes little, to goe through with it: and that which ſeemed little, now becomes as nothing: till at length it foulds up the heart in ſelfe-love and careleſſeneſſe, and growne to a cuſtome and falling ſickneſſe, that it is a great difficultie for a man to picke out an end in this confuſion of eſtate, or to know where to beginne or where to end. So then if triall bee ſo hard a taske, how due and conſcionable ought the practiſe of it to bee; ſeeing the Lord hath ſet the Sacrament to bee the awer, and holder in compaſſe of our courſe?

Secondly, except weetrie our ſelves before wee come: the Lord (who ſearcheth and trieth the reins, will ſearch and trie us to our coſt, and little to our likeing. Hee will revenge our profaning of his Seale, with ſealing up our ſoules, and giving us over to thoſe evils in which we preſumed to come; ſo that they ſhall become our ſcourges & penalties, to harden and defile us, & draw impenitencie over our ſpirits, that although we would we ſhall not repent. Perhaps if we may eſcape preſent judgement upon our perſons, to be ſmitten downe ſuddenly with a thunder-bolt, or to be plagued in our bodies and children with ſickneſſe or death (as thoſe *Corinthians*) wee are content the Lord ſhould deale with us otherwiſe as hee pleaſeth. But oh wretches! To be accurſed with barrenneſſe for ever, with an inſenſible, dedolent heart, with a dead benummed ſpirit; to be ſtript of thoſe gifts wee ſeem'd to have, to be ſent more emptie away from God than wee came, to be pull'd out with that gueſt that wanted his wedding garment, and caſt into utter darkeneſſe: theſe are curſes tenne times greater

Reaſon 2.

Rom. 2. 3.

1 Cor. 11. 29.

Mat. 22. 11.

ter than the former. Thou eateſt and drinkeſt thy owne condemnation as *Iudas* did; the handſell whereof was this, that upon the eating of the ſoppe, Satan entred into him and fill'd his heart, ripened his treachery, and ſeal'd him up to a deſperate reſolution that he would finiſh it, though hee went to hell for it. They that judge not themſelves, make worke for the Lord to judge them finally: and although it appeare not to men, yet the wrath of God abides upon them, and ſhall in time ſmoake out as upon *Cain*. The Sacrament is a ſpirituall myſtery, and cannot be violated, ſave by ſpirituall wickedneſſe. And whereas the gaine ſhould have beene great, if thou hadſt come prepared, even the enjoying of the Lord Ieſus wholly: now the judgement ſhall be as fearefull, not onely to goe without him, but to drinke and eate hell and damnation. Of which more in the uſe.

Ioh. 13. 27.

1 Cor. 11, 30.

Reaſon 3. Thirdly, as we ſay in our Proverbe, Leave is light: If we come to the Supper of the Lord, as becomes his gueſts invited by himſelfe; lo, we ſhall ſit there among his Angels, and eate of the dainties of heaven: we ſhall behold the face of his Majeſty with joy: we ſhall have our ſoules within us, feaſting us with the conſcience of our obedience: wee ſhall not need to feare ſadde affronts and accuſation: wee ſhall enjoy the ſweete fruit of our reverend and carefull triall: our faith and repentance ſhall there meete us: and if wee faile in any meaſure of our hoped for welcome; the fault ſhall not lie heavie upon our ſelves, but we may be aſſured, that it is for ſome other end, for which the Lord deferres us; that at our returning againe he may give us an overplus. Theſe may ſerve for ſome reaſons to enforce due triall upon us.

Properties of true triall. But here a willing heart would faine know the properties of this triall, and when he hath duly tried himſelfe. For anſwer to which, although in the Chapters following, this will appeare better in the objects of triall: yet briefely I will note ſome workes here generally concerning all the particulars, and ſo come to the uſe.

1. Wiſe. Firſt, then let thy ſearch and triall be wiſe, and according to knowledge. Let the Law and Teſtimony be the Hammer, the Fornace, and Touch, to trie thee in all, both thy heart and life.

liſe. This will informe and inſtill ſuch skill and diſcerning into thee, that nothing ſhall lightly paſſe thee without, both notice and due verduict: Thou ſhalt neither by looſeneſſe of heart judge evill, good; nor through blindneſſe, or miſpriſion, thinke good evill. This will let in light to thee to behold all things in their lively coloures as they are. The Goldſmith will not eaſily be gulled in the triall of gold or ſilver. So if thou carrie this light and torch into the darke corners of thy heart, few either ſinnes or graces ſhall eſcape thee. Elſe, thy owne falſe light, erronious judgement, prejudice, precipice, ſecuritie, defilement, and the like, may ſoone deceive thee. And ſo thy triall may proove like *Ahimaaz* his newes, idle and confuzed.

Secondly, let it be ingenuous and filiall: Doe not thinke that the Lord onely enjoynes thee to ſearch out the evill, and let the good paſſe: The triall of Gods people is as well of their vertues and graces, for their encouragement, as of their corruptions to their humiliation And yet, let it alſo be impartiall. So abhorre a ſlaviſh heart of baſe feare cauſing thee to harpe upon the jarring ſtrings of thy diſtempers: That yet thou much more loathe ſelfelove, to applaude thy ſelfe in any of thy corrupt and vicious habits or actions: But rather be as willing thy errours and evills be diſcovered, as thy graces. The true triall of a Chriſtian is a middle betweene both extremes. The moſt uſuall of the ſecond, is the latter. Fewer offend in the other; and yet their danger is as great, becauſe the true roote of triall, is the witneſſe of a good conſcience, teſtifying that there is grace at the heart, which a ſlaviſh triall denieth to it ſelfe. Filiall.

Thirdly, it muſt be very inquiſitive and narrow; not hoverly and ſuperficiall. It muſt not be like the maſhes of a net made to catch great fiſhes, and letting paſſe the ſmall. For both the good things and the evill are cloſely and deepely couched in the ſoule; Curſory triall will not ſearch them throughly. Graces are as coales raked up in the aſhes, and appeare not eaſily; or as a little corne in a great Chaffe heape. And corruption is as the core of a diſeaſe lying in the intrals 3. Narrow and cloſe.

trals; and as *Gehazi* his booty throwne into close corners. If the King should send a Commission to a true subject, to search Iesuites, or Priests in a great house: they would take a narrow course both by delaying, and ransacking the inner passages and roomes, for feare of escape or lurking: Sacramentall triall should bee such. Not as the searching of friends houses, whom wee very sparily and generally looke over, or give notice before to remoove out of the way that which wee are loath to espie. But as a man would search the house of his enemy: And as wee reade that the Papists were wont to seerch for the Martyrs, in all places, likely or unlikely, yea, even the heapes or reekes of corne, and the haymowes; with forkes, swords, spits, and speares. So should we doe our selves, as Searchers very glad and desirous to finde what they seeke. And to this end, our triall should bee punctuall and painefull. By punctuall, I meane particular and personall, either graces or corruptions; which most naturally and generally accompany thee. And therefore Christian search best attends Christian Prayer and watch: looke what thou obserVest to pester thee most usually, either in thy spirit, or in thy course, that take note of, and make a Calender of it. Forgetfulnesse and confusion of memory doe much hinder triall. Note therefore both what sinnes runne in the streame and frame of thy life; and what speciall evils beare sway, and are most selfe-putting forth; and then the rest will follow alone; and yet passe not by the lesser: seeing those which are but of a second degree doe oft disguise us, while wee are bent onely to marke the most prevailing ones; and so by ill custome are unsuspected. Few men there are in whom some masterly sinnes doe not beare rule, pride, selfe-love, worldlinesse, or the like, to poison their course. Secondly, let it be painefull: The issues of good and evill are as a spring of seven heads. A laborious searched will therefore open them all, and take himselfe tripping in all: searching, the spirit within, the tongue and members without, and fetch in matters of humiliation from the triall of marriage, single estate, Duties, Ordinances, company, solitarinesse, liberties, callinges, behaviour,

Both in punctualnesse.

And painefulnesse.

haviour, and actions of common life. So much of the third.

Fourthly, it muſt be faithfull and loyall, that ſo all the ſubtill ſtartingholes, and cunning deceites of the heart may be found out; for ſelfe-love and falſehood will elſe bleare the eye of the wiſeſt. Bribes corrupt the wiſe; but not the faithfull: Sinne is a bribing miſchiefe, it labours to overthrow ſearch and inqueſt, that ſo it may eſcape the jury. But as a good Iuſtice, in taking the examination of a fellon, or rioter: will not bee gulled with each colour or faire tale, but will ſearch to the quicke, and drive him out of his trickes, and lay him open, becauſe hee is for the King; ſo ſhould our triall be faithfull, becauſe it is for the King of heaven. Its for his honour; and yet alſo for our comfort to be true to the Lord and our ſelves: Elſe wee ſhall finde as wee binde, and the Lord will be froward with the froward, and ſubtill with the ſubtill. The Sacrament will not afford that peace to the falſe, which it will to the faithfull; with the true, honeſt, and plaine, the Lord will bee good and plaine. If ſweete, gainefull, or naturall corruptions bee ſo incorporate and beloved, that wee are loth to ſearch them out, and (like *Laban*) ſearch every where, ſave where our *Rachel* ſits upon her Idoll; the Lord will leave us to our defilement, and deprive us of the fruit of our triall. Now that our triall may be honeſt; obſerve two things: Firſt, nouriſh tenderneſſe of conſcience and uprightneſſe. Ofttimes many a ſecret evill of ſmaller conſequence may annoy ſome man, even a glance of the heart, or eye; when as a groſſer evill will not touch another. Its not eaſie for one that hath his glove on his fingers to take up a needle or a little pinne, which the naked hand will eaſily doe. The tender eye will water and twinckle at a mote falling in it, as if ſome great hurt befall it: and the weazand will ſtreine at a gnat. Secondly, be willing to take any helpe which may further thee in thy ſearch. Sometimes a faithful friend who obſerves thee; a ſtander by may ſometimes ſee that which a Gamſter ſpies not. Sometimes it will not be amiſſe to ſee and reade thy owne triall in the booke of a Croſſe; for each Croſſe hath her ſuperſcription, and will either tell us what grace

4 Faithfull.

Phil. 18, 25.

Gen. 31, 34, 35

grace the Lord would try, or what sinne he would correct; yet I say, the best trier is our owne conscience and experience.

5. Direct. Lastly, let our triall be Direct; aime at the end of thy receiving the Sacrament, and the reviving of thy faith, or thy repentance of evill. Search out in thy selfe, either those spirituall graces which are most like to further, or those evils which are in directest opposition to a comfortable receiving the Sacrament. The Sacrament is a most spirituall communion with God; spirituall evils will most choke it, as infidelity, hypocrisie, apostacy, unthankfullnesse, falling to the creatures: let these and such like be most pursued. Contrarily, the most spirituall graces, doe most chearish it; as daily faith in the Promise both of pardon and holinesse, pureness of heart, heavenlinesse of minde, selfe-deniall, humbleness, thankefulnesse, and such like; be sure to finde out these; and so thy search will stand thee in best stead, toward the end thou aimest at. And thus much for those properties of Sacramentall triall: according to which the particular object is to be framed, as in the following discourse shall appeare.

Vse 1. Terrour. Now for the Vses of the point. First, let it be terror to all such, as (for all this) dare rush upon this holy feast, with unwashen hands, and with profanation or neglect, whether presumptuously or carelessely without triall. Be it knowne unto you, ye take the Name of God in vaine in an high degree, and are guilty of the body and bloud of the Lord, as tramplers of it under your feete, and crucifiers of him the second time; therefore he shall not hold you guiltlesse. You boast much, that ye have received to day, and eaten your maker (as the Papists say) but ye have eaten and dranke your owne bane and poyson. This Sacrament shall bee as that cursed water was to the belly of her who being defiled, durst come to drinke of it, as if innocent. And as *Elisha* said to *Gehazi*, *Went not my spirit with thee when thou runst after Naaman?* So, Is not the Spirit of Christ privy to thy profane neglect and bold adventuring, being in thy sinne? Although the Lord come not really to plucke thee from thy fellowes in open vengeance, yet be sure, the Sacrament shall be as

2 King. 5.

Iudas

Judas his ſop to harden thee in thy ſinne, and ſeale thee up to impenitencie and damnation. Once a Monke did villanouſly poiſon a Chriſtian Emperour with the wine of the Chalice; but thou poiſoneſt thy ſelfe: How much greater is thy villanie? Therefore, although I ſcare thee not from receiving utterly (to which by nature thou art prone enough) yet for the preſent, I admoniſh thee, abſtaine till tried and examined. But perhaps thou wilt object; Alas, I doe come indeede, for I am commanded to doe ſo by God, and by the Miniſter. I anſwer: So were the Iſraelites bidden to goe up againſt their brethren of *Benjamin*: But yet the Lord ſmote fortie thouſand of them when they went. Hee who approved the juſtice of his owne will, that ſinne ſhould be puniſhed; yet puniſhed them (*Iudg.* 20. 20.) even them who went about it, being themſelves as guilty. The queſtion is not about the doing of the duty, but the right manner of it. So I ſay to theſe, that Gods Sacrament be received, is neceſſary. But who are they that are fit for it? God hath no ſuch neede of Sacraments, that he cares not how they be received: But moſt righteouſly hee urgeth the duty, yet puniſheth the ill doer. Thou wilt ſtill cavill and ſay, thou haſt oft done thus, and are not yet ſtricken from heaven: I anſwer, the more is behinde; the Lord can ſmite with dumbe ſtrokes in a worſe manner. But doſt thou ſo abuſe his patience, and heape up wrath to thy ſelfe? But thou wilt ſay, I will abſtaine then, and ſo I hope to eſcape, for this charge concernes no other ſave receivers. I anſwer, thou excuſeſt a fault with a crime; thou canſt not thus eſcape, for God ſhall judge thee for both not comming, and not preparing. But thou pretendeſt, that its hard to trie thy ſelfe, and thou art ignorant, haſt no gifts: Well, yet be admoniſhed, Wiſdome is eaſie to him that will underſtand; thy ignorance comes not from ſeelineſſe, but wilfulneſſe. Thoſe whom thou canſt mocke as ſimple ones, can yet remember and repeate all theſe directions: And haſt thou loſt thy wiſedome in this buſineſſe? Oh! but thou ſaiſt, I am forgetfull. Why? Save that, thou haſt no heart; for thou canſt remember any quarrell, or wrong, to revenge thy ſelfe. But thou wanteſt leaſure. Alas, the Trevant complaines of an ill penne, inke, and paper;

Obiect.

Anſw.

But

But the fault is in his sloth, else all were well. For why? Thou canst finde a day in a weeke spare to hunt, to game, to drinke, to be in company, to sit in the alehouse: if thou carrie thy corne to market, thou dost somewhat else besides thy businesse: and so, if thy heart stood to this worke, thou shouldst finde leasure enough for it too. But thou saist, Few doe thus, and thou dost but as the multitude. Shall number and companie qualifie thy judgement in hell? If thou wouldst bee loth to suffer with them, be loth to sinne with them. And to end this use, breake off thy cavils, thinke not thy case desperate; Say not, there is no hope for so saped a wretch as thou. Who can tell? Perhaps the Lord may bring hony out of a carrion, and even out of thy long contempt, fetch humiliation and repentance? I have knowne some touch'd more by the Sacrament than by any terrour beside: That the Lord hath so long spared them in patience: they have concluded, hee hath done it to breake their hearts. Perhaps the Lord will turne away his fierce anger, that thou perish not: Howsoever it fare, bee doing, humble thy soule, and chuse (if thou must perish) to perish in thy triall, rather than justly to runne hazard, and rush into assured miserie, by not trying.

Vse 2 Exhortation.

Secondly, this should be exhortation to all sorts: Minister, and people, strong and weake, all who would behold the Lord Iesus his face with joy in his Ordinances, to submit themselves to this triall. The Minister first, knowing this terrour of the Lord: let him with compassion, plucke as many out of the fire as hee can, by a carefull instructing of the people in this way of triall. Its not one of the least objections which are made against it, that they have none to direct them. No bucket for this deepe Well: no man to thrust them into this poole. How shalt thou answer the losse of so much bloud of soules, when God shall call thee to account? I know indeede that where the Minister is most faithfull, many people are contemners, but their bloud be upon their owne heads: save thou thine owne soule, and let them not perish by thy sinne. Secondly, let all godly Ministers doe their uttermost to debarre all open despisers of this Ordinance

1 To Ministers. Iude verse 23.

dinance, from partaking it: Though they have but ſmall power of the keyes of cenſure in their hands, yet let them uſe the key of Doctrine ſo much the rather, to ſtoppe as many as may bee from running upon the pikes of vengeance.

Likewiſe let all faithfull receivers looke to this dutie, and upon no colour, either of their knowledge, or former uſe of it, or other occaſions, neglect it, either for themſelves or their families committed to them. The Lord will accept a little endeavour, and judges us not according to that we want, but that wee have, if there bee faithfulneſſe. And ſet none thinke that this dutie is ſo urged, as if there were any merit in it from the worke wrought; No, thy ſearching it ſelfe ſtinkes, and thy very cloathes may defile thee, if thou looke at thy ſelfe. But looke at him that commands it, and hath promiſed a bleſſing to it: that is, *So let him eate of this Bread, and drinke of this Cup*: Let this welcome encourage thee. And becauſe I have already laid downe ſome properties of triall for thy direction: I ſay no more, but ſeeke the Lord in prayer and deniall of thy ſelfe, to helpe thee to put one theſe cords and ragges, to come out of thy ill cuſtome. And to ſhut up all, let mee encourage all faithfull endeavourers to trie themſelves: I know there is cauſe; for many tender hearts foile themſelves ſore in this worke, and make the remedy worſe than the diſeaſe. They ſay, Theſe rules are ſo ſtrickt, that they ſhall never practiſe them: and therefore cannot bee prepared: yea, they ſay, the more they ſearch themſelves, the more droſſe and ſcurffe they meete withall. To whom I anſwer, Firſt, let no difficulty of ſelfe-triall, in the point of the meaſure thereof diſmay any: let ſloth, contempt, and wilfulneſſe, be abſent, and the Lord will both admit of their honeſt endeavour to trie: and alſo (the weaker they are) ſo much the more welcome them to the Sacrament, which is more eſpecially belonging to the weake than the ſtrong. Secondly, I ſay, Although by triall they meete with much corruption; yet better to be met with than concealed: Neither doe they meete with it to favour it, but loathe it; and they ſo meete with.

2 To the people.

with more corruption than they dream'd of, that also they finde a Pearle in their Dunghill, and more grace than ever they looked for: unlesse slavish feare and unthankefulnesse doe blind-fold them. Let them thereby the more praise God who pardoneth these their transgressions, and say, Mica 7. ult. *Who is a God like to our God?* and then although they must adde, who is so corrupt a wretch as I? yet mercy shall drowne their sinne in the Sea, never to appeare more. Therefore let them bee comforted; and looke what hath beene said in the generall, touching Triall, let them wisely applie to the particulars following, to helpe themselves forward in the practise thereof. This much for the Vses.

a Generall: Object of triall threefold. 1 Estate. 2 Wants. 3 Graces.

Having thus spoken of the properties of triall: I come to the Object. And that is threefold: A Communicant is to trie himselfe, either, first, about his estate in grace. Or secondly, his wants, or else thirdly about his Sacramentall grace; concerning which, God willing, in the following Treatise more shall be said in their order.

Chap. II.

Of the Triall of our estate toward God.

Trial of estate

Concerning which Triall, although I know there be such strange spirits stirring in these our dayes, as take for granted, that all those that are baptized, and live under the Gospell in a visible Church, are undoubtedly in good estate of grace without any more adoe; and therefore will reject this as needlesse to trie our estates by surer warrant: yet because I know none of indifferent judgement, but abhorre their conceit: I shall take libertie to confute them with silence, and to proceede to shew what better triall of a mans estate towards God may be found. Only one objection of greater moment I most first remove out of the way: to wit, that the calling in question of our estate toward God,

Objection against it.

upon

upon every ſuch occaſion as the Sacrament, may ſeeme to inferre, that a Chriſtians eſtate is a very ſtaggering condition, which may eaſily bee doubted and ſuſpected: as alſo it may ſeeme to turne Chriſtian liberty, into a ſlaviſh and fearefull bondage. To which I anſwere, That it is no ſuch matter. The reaſon of the Triall is this, Firſt the Sacrament being a ſeale of the covenant of grace (as oft hath beene ſayd) and no converting meane of the graceleſſe unto grace (properly) needes it muſt bee, that every one who would finde it as a ſeale to his ſoule of the encreaſe of Grace received, muſt firſt approve his eſtate in grace to bee ſound; except the Spirit of God ſhould bee made a ſervant of ſinne, and ſubject to the preſumption of hypocrites, willing to ſet his ſeale to a blanke. Things ſtanding in relation, import an excluding of ſuch as are out of that relation: *Ex. gr.* If the Prince ſhould graciouſly proclaime that hee would renue the Charter of ſome Corporations in ſuch a Countie: No village, Townes or places that never had any ſuch priviledge from the Crowne, would bee ſo idle as repaire to the King, for they are excluded. If the Parliament grant the King a ſubſidie from his ſubjects, no man that knowes himſelfe to bee no ſubſidie man would prepare any ſuch money for the King; for the buſineſſe concernes him not. So is it here. The Lord calls his free-denizons by ſpirituall baptiſme, to renue the Aſſurance of their pardon, peace, and adoption, at his ſupper; and promiſeth there to all ſuch, a further increaſe in the graces of his covenant: ſhould then any be ſo madde as claime a part in this Sacrament, who never have beene or baptized, called, and partakers of the Spirit of grace at all? Now then how ſhall that be diſcerned? True it is, thoſe that are free borne, and true members, know it or may doe, as *Paul* quickely could tell *Lyſias*, he was a Romane. But who ſhall ſtoppe the mouthes of Aliants and ſtrangers, ſuch as are of *Aſhdod* and *Cham*, when they come to plead themſelves Iſraelites? I meane when hypocrites come to the Sacrament, pleading themſelves to be Gods people: doubtles there muſt bee ſome Rules of Triall which will not deceive; they muſt be urged to proove their Gene-

Anſwer. 1.

alogie, or else bee convinced to bee counterfeits.

Answere. 2. But, be it granted, that this triall of estate concernes also such as are Gods people: yet it followeth not that they cannot use it, but they must by and by bee anxious and perplexed about their condition. No, farre be it from any to thinke so. The Lord affords all his, To stand fast in their liberties, and to
Gal. 5, 1. be above the bondage not onely of Popish or Iewish ceremonies: but of unbeleefe especially: and to walke according to that they have received: For peace shall bee to all that walke according to rule, even the *Israel* of God. Yea as its ridiculous for any such to seeke new grounds to build upon: so is it sinnefull to stagger about the old: because the covenant of God is with us, as the Covenant of *Noe*, as the
Esay, 54, 8. Covenant of the Sunne and Moone: yea everlasting after these shall have an end. Farre other use are Gods people to make of this tryall at the Sacrament. First, many know not all such grounds as their faith rests upon, although they beleeve unfeignedly: ignorance may hinder them. Againe, although they have had them in a readinesse, yet by Satans deluding them with other diversions to worldly objects, or by forgetfulnesse, or being dazeled by some secret love of evill, or by the errour of others, these things may be growne strange to them, darke and to seeke. Besides, although it be not so, yet may it bee a sweete exercise for a beleever to bee well skill'd in his best Evidences, and it may joy him to have the things revived in his spirit which hee hath knowne before, and especially at the Sacrament, when they may most encourage him. Men doe looke upon their evidences of lands for more ends, than feare of their Titles. And yet I will not deny, but that (as the case may stand) the triall of a mans estate at than Sacrament may and ought to bee anxious and sollicitous: yea, and that so, that for the time he were better desist than proceed: viz. when having snared himselfe with some lust which hee cannot easily bee rid of, hee questions his estate thereupon: and, till God have eased the hardnesse and despaire of his spirit, through unbeleefe, perhaps hee can neither perceive nor yet relish his evidences as hee hath done. This

may

may be one caſe in which this tryall may bee uſed with ſome doubting and diſtemper: Howbeit neither is this ſo ordinary, but to be ſure not the onely caſe. Therefore this objection is of no force.

2 Sorts of tryall of eſtate.
1 Our firſt calling.

To proceede then: This tryall of our eſtate I would call to theſe two heads as breefly as I can. Firſt to a mans firſt calling home to God. Secondly, to ſome eſſentiall markes either accompanying or following the ſame. Concerning the former of theſe, it ſhall not be amiſſe to give the reader a ſhort generall view of calling, before I mention any triall in ſpeciall belonging thereto. In a mans calling therefore, conſider firſt from what, ſecondly unto what, thirdly to what end God calls. Firſt the Lord cailes a ſoule from an eſtate of woe and miſery through ſinne and curſe (common to it with all the poſterity of *Adam* wherein ſhee lay plundged, deadly; from a covenant (I ſay) with ſinne, death and hell, wherein ſhee was wrapped. This hee doth by the Miniſtery of the Law; which, crying a diſmall and lowd alarme in the eares of a drowſie and ſleepie ſinner, awakens him from the dead. Being rouzed out of this ſleepe, it beholdes a deepe gulfe ſet betweene the Lord and it ſelfe, ſo that it cannot come at him: By this meanes the ſoule is broken off from all her rotten proppes either naturall through ſecure ignorance, or Religious through conceit of knowledge, or the old covenant of workes and performances. And (whether Publicane or Phariſee, before) this Law putting no difference, condemnes and kills a ſinner in point of all his former life and jollitie in ſinne, holding him under the Arreſt of Iuſtice in an eſtate of bondage, till it be brought to utter deſpaire in him ſelfe (more or leſſe) of any redreſſe.

In calling 3. things, 1 from what?

Eph. 5, 8

Secondly, the Lord calles the ſoule to an eſtate in grace through the Lord Ieſus. And this hee doth by a moſt ſweete voyce of the Goſpell ſpoken in the eares of it while it lyeth in this Pit of ſelfe deſpaire. The which doth let in (by degrees) a Spirit and Covenant of grace into it: firſt in ſuſteyning it from extremities by an hope of poſſible Deliverance: Secondly, by preſenting the ſoule with an encrea-

2. To what?

sing light and sight of the All-sufficient price of grace and reconciliation in Christ the satisfyer of wrath, and procurer of peace; Thirdly, by declaring himselfe fully appeased by this satisfaction, so that former anger is turned into welpleasednesse: Fourthly, by expressing his placable and pittifull heart to a sinner in an offer of a covenant with him; adding moreover, that hee would have him to be reconciled and receive his promise as freely as hee makes it: Lastly, by enlarging his promise in the apprehension of the sinner both in respect of the infinite many good things contained in the same: as also the most free, full, gracious, faithfull heart of the promiser (loving, strong, and sure, which cannot lye:) I say by all these presentments of grace in a most apt, sweete, and powerfull manner: hee workes in the soule such preparations of meditation, desire, esteeme inquisition, restlesnesse of heart and unweariednesse of meanes using: That at last this seede breakes out into fruit: so that the soule weighing all duly in the ballance, to wit, the worth of grace offered, the mercy of the offerer (beyond exception) and her unavoidable condemnation in refuzing it; doth at last cast her selfe upon the promise, resigning up her selfe to it so farre, as to beleeve it to be her owne portion.

3. Why?

Rom. 1, 7.

Thirdly, the Lord calls the soule from misery to mercie, to the end that it might enter into a covenant of holinesse; and become a Saint by calling, called to sanctification and the image of him that called it. That as the soule lives by grace, so grace might live in the soule; And this hee doth by the voyce of the Spirit of Regeneration and Baptisme; The which by the immortall seede of the word, sheddeth the love of God into the soule, to the end his seede may beget the image of God in it; By which meanes the whole bent and frame of it is changed, subdued and turned from sinne to God; so that now Gods Spirit is that, unto and in it, which old *Adam* before was, according to the capacity of the soule. This Power the Spirit of Grace workes in the beleever, because it is that Spirit of Christ which cannot be divided in her parts of Reconciling

ling and renuing, but carries the ſoule into Chriſt for both. More plainly and breefely, this Spirit writeth the purpoſe of the covenant in the ſoule, to wit, that it may have the law engraven in it, it may be cleanſed, as with pure water, and may be cauſed as by an inward new Principle, to walke in the Obedience of all Commandements of Law and Goſpell, as compting them an eaſie yoake and perfect freedome. Iere. 31. 33.

Theſe three are wrought (according to the meaſure of mercy) in every calling one: and are (not ſo much the markes, as) the parts of effectuall calling: and who ſo is thus called, is alſo in covenant with God, and by vertue thereof hath true right to the Sacrament of the ſupper, for the growing up in the grace of the covenant. Howbeit becauſe it is hard for a Camell to goe through a needles eye; and every poore ſoule can not receive all this whole frame all at once to try it ſelfe thereby; I will helpe it a little, by taking it ſo into peeces, that each ſeverall triall may enter in at the narrow dore the more eaſily; Let then the ſoule that would try it ſelfe about her calling, proceede in this or the like maner. 2. Triall of eſtate by markes of calling.

Firſt hath God called thee? Try it by his Preventing grace; canſt thou ſay, That when thou thoughſt of nothing leſſe than grace, yet God was found of one that ſought him not? Did the Lord ſo mightily over rule and ſo order thy occaſions, of education, company, acquaintance, calling, miniſtry, placing, employments, that in all thou ſaweſt God ſpreading his net for thee, that thou mighteſt not run thy courſe, but bee taken in it, and bee brought homewards? Did the Lord, by this way of Providence, make thee of a dead, unſavory peece of fleſh, to beginne to hearken after and favour the things of God? Its a good ſigne. 1. Make Preventing Grace 1.

Secondly, canſt thou ſay, That the Lord ſuffered thee not to content thy ſelfe with vaniſhing devotions, and groundleſſe hopes or wiſhes of good? But by his word wrought thy heart, to ſee into thy corrupt heart and courſe. Did the Lord diſcover thee to thy ſelfe either in thy particular luſts, or generall bad courſe, or in thy Originall poyſon of heart? Did he knocke thee off from all thy colours, 2.

shifts and excuses, Convince thee of sinne and curses, and cause thee to stinke in thy owne nosethrils? Its a good signe: especially when the 10. Commandement did it.

3. Thirdly, did the Lord keepe thee from extremities in this case? Either from revolting backe to thy old lusts (as one weary of Gods yoake before the time) or rushing into desperation; or falling into a presumptuous loosenesse and peace of heart in this thy dangerous condition? I say, did the Lord hold thee downe under the hand of the Spirit of bondage, till thy ranke, jolly and lusty heart were kill'd and tamed in thee? It is a good signe.

4. Fourthly, when thou wast in thine owne sence as one hanging betweene heaven and earth, at an utter losse, joylesse in any earthly thing, and yet voyd of spirituall: did the Lord yet in secret put some poore hope of not utter perishing into thee, and whisper thus, Yet what if the Lord will turne away his fierce wrath? And didst thou feele thy selfe by this meanes, stayd, till better newes came? It is a good signe.

2. Marke, Assisting grace.

In the 2 place, I aske, hath God called thee? Try it by his Assisting grace, thus: Did not the Lord leave thee thus, but ply thy heart with the word, and nourish thy feeble hope with more and more light in his Promise? Canst thou say this light was no Moone light, darke and doubtfull, but as the light of the morning, dawning and encreasing in thy soule? Its a good signe.

1. Mat. 24. 27.

2. Secondly, did this light vanish and fleet away into flashy pangs of joy, without any abiding, or did it draw thee to behold somthing in God, able to bottome thy hope as the Law was to unsettle thy rotten peace? Did it cause thy spirit within thee, to goe aside and hide this pearle, digest it, the worth, the weight of it? To ponder the truth and warrant of the promise, thou that mightest see how able it was to beare thee? So that thou wouldst not in so weighty a thing as this, leave all at five or seaven, and trust rather than try. Its a good signe.

Mat. 13. 44.

3. Thirdly, when thy Affections were up in armes to pursue this grace, with a broken, hungry, heart and desire, felt'st thou the resistance of thy selfe and selfelove to breed in thy soule even the paines of conception, or quickning in thee?

Did

Did this cauſe thee to diſcerne ſelfe in the worke, ſelfe pride, ſelfe unworthineſſe, ſelfe feares, ſelfe hope, carnall reaſon, cavills, objections? Felt'ſt thou Satan heere to plye faſter with buffetings and temptations, than (preſently) the word it ſelfe could ſtay thee? Did this conflict of ſelfe againſt the light of the word, ſo affect thee as the ſtrugling of the twinnes in her wombe, affected *Rebecca*, when ſhe went to God for counſell? Didſt thou enquire ſtill for counſell, and by degrees labour to ſee the heavenly reſt and eaſe of a promiſe, the wofull reſtleſſe, pudder of ſelfe within thee? Did this ſtill make thy ſoule more to loath ſelfe, and dive into the freedome and fulneſſe of Chriſt in the promiſe? Its a good ſigne.

Fourthly, when thou couldſt not feele ſuch an overuling power in the word as thou deſireſt, but rather ſelfe and doubting over ruled the word: canſt thou ſay, that in this ſuſpence and darkeneſſe of thine, thou yet ſtroveſt to hold to the naked truth of God? To his faithfull covenant, in which he cannot lye; Saweſt thou enough in that to ſatisfie thee, although thou wantedſt a bucket to draw up this water out of the wells of Salvation? And did this ſuſtaine thee in the others abſence? Did the abſence of that thou wouldſt have, make thee ſo reſtleſſe after further meaſure, that yet thou didſt quietly ſubmit to be (the whileſt) as God would have thee? To be very glad, and boaſt of thy nothing, that the glory of grace, and the name God might bee magnified? That God might have his ends in meere grace to ſuch a baſe emptie one, than thou thy owne ends in being filled to the brimme? This is a ſpeciall good ſigne. 4.

Fiftly, didſt thou continue ſtriving thus, till the Lord drowned thy ſelfe and thy Diſtempers both on right hand and left, in the truth of the promiſe? And doſt thou labour thus to hold it, according to it, as the truth is in Ieſus? Without hookes or crookes, reſiſting the dayly recourſe of ſlaviſhneſſe, eaſe, ſelfelove, puffing up, worldlineſſe, or any luſt which might defile the ſweetneſſe of Chriſt, and waken thy faith in him? Are theſe markes in thee, true and ſoundly wrought? Then are they good, though weake. Thirdly, art thou called? Try it by the perfecting and fulfilling grace of 5. Eph. 4. 22.

God. Canst thou then say, That the worke of faith is finisht in thee with Power and perswasion? Canst thou say if thou have beene deceived in beleeving, God hath deceived thee? If thou perish by beleeving, thou art content? Canst thou buy and sell upon Gods Word? And doth the Spirit of the Promise deliver thee into it? Dost thou finde that sealing of heart thereby, which fills thee with peace and joy through beleeving? Then is thy sparke growne to a flame, and the Lord hath brought forth thy judgement to victory. Lesse measure than this may yet be a true signe: but this is a fuller signe.

2. Secondly is the love of God in thy soule, as coales in thy bosome? Doth it constraine and hemme in thy heart, to love him
2 Cor. 5, 14. againe? To thinke no duties too hard, no measure too much? Doth it worke life in graces, in Meanes using, and workes of piety and charity to God and man? Or is it a love comming
Iam. 2, 20. from a dead faith; which will suffer thee to bee proud and selfe-loving, unmercifull, carelesse, barren in fruits, worldly, coveteous? Thy faith is vaine and thy love rotten. But canst thou say, The love of God is a fire in thy bones, to purge thy drosse, to kindle thy heart to all love, thankes, uprightnesse, humblenesse, innocencie, and fruitfulnesse? Its a good signe.

3. Thirdly, hath God declared his righteousnesse unto thee,
Rom. 1. 17. from faith to faith, both of kind and measure? Trie it then. For the former, thus. God hath given all his a double Portion: standing in a coppy hold and a free hold; the one by grace imputed, which the soule takes up by the Court Roll of the Promise, holding upon another. The other by a grace inherent, which it takes by the livery and seasin of the sanctifying Spirit. Try then: Canst thou say thy faith hath both a hand to take the one and the other? To take both righteousnesse from faith of justification, to faith of sanctification? Darest thou not sever those things which God hath joyned? Its a good signe, of a faith pretious for kinde, if by the same faith, thou canst receive both kinds of righteousnesse, though by a severall conveiance.

Fourthly, try the measures of it. If God Righteousnesse be from faith to faith: it proceedes from one step and degree to another.

another: gettes to it selfe more Promises, more evidences, yea stronger and greater. Canst thou say, it is so with thee? dost thou grow from faith of salvation to faith of government? Is thy cheefe religion, thy living by faith? Is thy faith thy bottome for law obedience, and not thy Morality the bottome of thy faith? Is Christ reveald to thee from faith in his Priesthood, to faith in his Prophecy and Kingdome, to guide thee and rule thee? Doth the peace of thy King so awe thee, that rather than thou woldst forgoe it, thou wouldst forgo all? And, doth the Law of the same Spirit of Christ which hath freed thee from hell, act all thy whole man, the powers and members of it, so that (in some measure) not thou livest, but the LORD Iesus in thee, to doe all thy workes for thee? Its a sweet signe.

Fiftly, Try thy selfe in the Bent and streame of thy Spirit: Though thy errors and defects are many: yet if still thy spirit bee upright, thy Course (taking it generally) is sound: thy frailties are covered, the Lord lookes not upon thee and thy sinnes, but upon his grace in thee. Feare not: its a good signe. And thus might I be large. But I content my selfe with a draught in steed of many.

Now becaus this first tryall of calling, and of a good estate toward God, is more large and full than some weake ones can reach: At least they may be dismaid by the weightinesse thereof: Besides these, I will yet adde a second sort of markes, that is, some severall fruits of grace as the soule may discover them more easily in it selfe to flow evidently from faith of Gods elect: of this sort are these following in which I observe no method, but name them as they offer themselves, let every man take notice of himselfe by his owne earmarke. Triall 3. Fruites of calling.

First, if wee abuze no truth of God to wantonnesse and security, its a signe wee bee those children for whom Gods Bread is prepared: For example, these are holy Truths of God, and blessed encouragments: The Righteous fall 7 times a day: The Lord sees no iniquity in *Iacob*. Whom God pardons one sinne to, hee will pardon all: No beleever can fall totally from God: GOD loves his when hee afflicts them for their sinne: In many things wee sin all: No man heere can bee. 1 Mark. Pro. 24. 16. Numb.

bee perfect: but our perfection is the ſight of Imperfection: GOD compts our endeauours and wills for performances: Faith is not the excellencie of apprehending and feeling the good of the object, but our cleaving to a word. All things, even ſinne turnes to the good of Gods elect. None come to Chriſt ſave ſuch as are drawne by God. Our comfort ſtands not in our repenting, but beleeving (eſpecially:) and the like. Now the triall is, If theſe bee ſnares to us, cauſing vs to fall to ſloth and looſneſſe, its a ſigne we are dogs: but if they worke kindly to provoke us to jealozy and more awe, its a ſigne of children. For example, the ſins of Gods people God turnes to
Rom. 8. 28. their good, and hee loves them when yet hee afflicts them for ſin, ! Oh then, how much more gracious will hee bee to ſuch as walk with him? Thoſe that truely beleeve are elected, Oh! how then wil my ſoule ſtrive for Faith, that I may proove my election? Not be deſperate, becauſe if I be elect, I ſhal beleeve. In a word, when ſuch Truthes are uſed for encouragment to the tender, not occaſions to preſume, its a good ſigne.

Secondly, if wee find the Arguments of the world to work
2 Mark. in us by contraries: As for example, if when the world argues
As Eph. 5. 17. for looſeneſſe by the cuſtome of the times: wee argue then for ſo much the more cloſneſſe in walking with GOD: and then above all, thinke its a ſeaſon for us to draw neer to God. *Pſal.* 73. the end.

3 Mark. Thirdly, if when we may (for ought man knowes) ſcape well and avoid the mark of a ſinner: yea, when we are in moſt ſecret privacy from men, yet our Conſcience checks us and keepes us as free from it, as if all eyes were upon us: And beſides, if the ſecreteſt paſſages of evill, gall and ſting us, although but omiſſions of ſome good, or defect in the ſecret paſſage of our ſpirit, wandring, remiſſe, formall in a Sabbath, in prayer or worſhip: if then we are brought upon our knees with confuzion, when men magnify us for the duties we doe, its a bleſſed ſigne.

4 Mark Fourthly if we ſhrug and ſtart not at cloſe and neer Truths, as too hot and heavy for us: if we ſhun not information of ſuch,
Se Gen. 39. 10. but ſeele a ſpirit joyful in us that truth is brought to us even with the loſſe of ſome luſt, which the ignorance of it did nouriſh

in

in us: its a ſure ſigne, that the more the Lord coſts us, the more wee love him: and would loſe any thing for it.

Fiftly, if when wee feele that God payes us home for any ſin or liberty wee corruptly lived in, we then think it a cheape pennyworth, and coſt wel beſtowed, if thereby wee may be purged and reclaymed: And mutter not at the way of it. 5 Mark.

Sixtly, if that which ſetts us on to ſuffer, bee the preſerving of the honor of God and the pureneſſe and Power of godlineſſe, more than any reſpect of our owne praiſe or zeale, its a ſigne that we love the truth for it owne ſake. 6 Mark. 2 Sam. 6. 22. 23.

Seventhly, if Gods way bee not liked, becauſe it runs in our ſtreame: but when our way runs in Gods ſtreame: If we preach not, pray not, worſhip not God, becauſe our ſtreame of credit, commings in, welfare, content to the fleſh, pleaſing of man, lyes that way: But our zeale and ſervice runs in Gods ſtreame, and fights under his banner, and good Conſcience, its a good ſigne. For by this wee ſhew that wee chuſe rather that our channell ſtand dry when Gods is full: our crowne, wealth gifts be caſt in the dirt, ſo the Lords crowne may ſtand upon his head: than that our ſtreame and ends ſhould runne ful, & the Lords dry and empty. When we take no more care for Gods ends than himſelfe lookes for, abhorring to thinke God cannot ſpare us, except we ſerve him throughly with a craz'd conſcience: this is a ſweete marke in this bad world. 7 Mark.

Eighthly if we picke out and deviſe duties for God, when yet he ſtreightens us: ſo that when we cannot doe what we would yet wee doe what wee can: if not openly, yet ſecretly: this argues wee ſerve God with our beſt wiſdome, and ſeek not handſome ſhifts not to ſerve him at all. 8 Mark.

Ninthly, if wee ſo ſerve God, as none can, but ſuch as wee in our condition: abhorring to ſerve him in a generality and with reſervations. For example, If in bad times, we onely reſt in our faith and repentance, family duties and ſuch as all times require: But ſerve not our time and Generation in the peculiar duties thereof. Alſo if being rich, learned, honorable, Miniſters, Magiſtrates: wee content our ſelves with ſuch Religion as any poore, idiots, meane ones and private ones may doe: but for the duties of the rich as are rich, to honor GOD 9 Mark. Acts 13. 38.

with

with our wealth, honour, parts wee are farre from it: This bewrayes us to be such as are nearer to our selves than God. The contrary to this bad signe is a good one.

10. Marke. Tenthly, if not onely we hate that calling and company, and occasions which admit us not to serve God: But also rather chuse to forgoe otherwise a lawfull calling, if to us necessarily encombred with conditions of an evill conscience, chusing rather to endure any streights, and to trust God in a pinching crosse, its a good signe. Many markes might be added, whereof good bookes are full, and the soules of such as are the Lords are convinced; as to love a Saint as a Saint, even a poore one that is so, better than the richest that is not: To bee fruitfull in grace as well as gracious, to change no religion with the time; to mourne for sinne more than for sorrow, our owne sinne more than others; and yet for both sinnes and sorrowes of others as our owne; to keepe the Sabboth closely, and with a thousand more: but these few I have chosen as perhaps agreeing best with these times, and because many are not so convinced of them, as were to be wished. And thus much for the triall of our estate to God, necessary for such as come to the Lords Table.

Vse. Admonition in generall. Now I breefely end with the use of the doctrine. First to all sorts better or worser, this I say, Try your estate. All unregenerate ones, doe it more fully, toze your consciences by

1. The unregenerate. the parts and markes of true calling and grace: And the regenerate also doe it, yet with more quietnesse, and lesse anxiety of heart, as knowing these markes belong to them: The former sort labouring to get some sence of sinne, to rubbe their secure hearts to the quicke, and get off their deadnesse of spirit; awakening from the dead that Christ may give them light.

Matth. 22. 32. *God is not the God of the dead, but of the living.* The Sacrament serves not to be put into the mouthes of the dead men,

3. Ioh. verse. enemies of God and strangers from the life of grace: but into the soules of the living, that they may prosper and grow. How should such dare to receive the seale of a covenant of grace, being in a covenant with hell and death? Deceive not thy selfe: If thou bee in covenant with God, the fruit of the lips hath done it, even the effectuall Ministery of the law and Gospel;

else

elſe thou art ſtill as thou wert borne, in old *Adams* rotten ſtocke. There is no communion betweene luſts and Chriſt, betweene a proud, adulterous, hypocriticall worldly wretch, and grace. Truſt to it, if the Lord never called thee, thou art not in covenant, ſo as by an actuall faith: if God never ſtopt thee in thy lewd courſe, laid it as a loade upon thy ſhoulders, preſented thee with better hopes even the hope of immortality by the Goſpell, digeſted in thy ſoule the value of this pearle till thou bought it. Except the Spirit of God have purified thy ſoule through beleeving: never conut thy ſoule ſpirituall in the covenant, and therefore preſume not upon the ſeale of it. Alas! poore creature: No ſeede of theſe is wrought in thee as yet: no condition of them, no knowledge, no feare of the worſt, no degree of deſire, endeavour. 2 Cor. 6. 15. Act. 15.

If Gods deare ones, who have taſted his grace, yet finde themſelves ſo unfit to receive when they have faſted, prayed, worſhipped and walked with God all the weeke long; where ſhalt thou appeare who never wert ſo in covenant at all? Renounce all thy falſe errors and counterfeit ſignes, colour not with God, (who will not be mocked) pretend not thy good meanings, civility, keeping of Church, paying of debt, being in charity, giving of almes, ſhedding of teares: theſe amount not to the markes of a calling: but ſay rather, Oh Lord, by all ſignes, I ſee I want the faith of the covenant of God, and have run into a premunire with juſtice all my life long, and each Sacrament hath ſeal'd up my judgement: God hath long ſuffered me, I dare heape up wrath no longer, I will a while cut off my ſelfe from the communion, that the whilſt I may get the faith of the covenant. Do ſo and proſper. Remember *Miriam* and how ſhe was ſerved; when ſhe abuſed *Moſes*, and would have yet abode in the Congregation: the Lord forbad her, ſaying, If her father had ſpit in her face, ſhould ſhee not ſeparate her ſelfe ſeaven dayes? So doe thou, and make uſe of thy ſeparation, to humble thy ſoule: And yet doe not abuſe the Lords cutting thee off for a time, to lowre and quarrell with him, ſaying, This tryall hath hurt mee, I had beene quiet and well, if I had beene let alone, and gone to the Sacrament; but this ſearching hath ſnared me, and now I am further off: Num. 12. 14.

No,

No, this is nothing but Sathans deluſion, who would for ever pull thee from the Sacrament: whereas the Lord would hold thee off onely for a time, and ſhut thee up as a Leper for ſeven dayes, till the Lord Ieſus the high Prieſt have beheld thee, and cleanſed thee by beleeving. This ſickneſſe is not to death, but life: endure affliction in thy ſpirit a while, pray God to bleſſe this triall unto thee; Repent with *Miriam*, and thou ſhalt returne with *Miriam*; and bleſſe God with *Oneſimus*, that thou departedſt for a time, that thou mightſt returne for ever. So much for the firſt ſort.

Levit. 13.

Vſe 2 Exhortation to Gods people.

Secondly, this is exhortation to Gods owne people, that even they alſo looke to this worke of trying their eſtate. Perhaps ſuch will ſay they have tryed it often, and hold it by faith daily, and therefore its needeleſſe ſo to doe: But I anſwer, yet honour this ordinance and renue your comfort, by reviving the memory and preſence of it: The oftner you doe it, the eaſier is the worke, and the gaine. Yee will object, Chriſt Ieſus is the ſame, yeſterday, to day, and for ever. True, but your unbeleefe is great, your inconſtancy admits infinite feares, waſtings, doubts, and diſtempers. Revive therefore the ſence of former mercy, and apply it each Sacrament a new: Bee not weary of getting daily more ſweetneſſe in the promiſe, and proove your calling and election more ſure to your ſelves, as it is ſure in God: Pray for more inſight, ſavour and taſt of this worke: and injoy the comfort thereof at the Sacrament. The leſſe ruſt yee have gathered, the leſſe filing of your ſoule may ſerve. Take either the three points of calling before ſaid, which are the ſureſt, or ſometime revive the other markes and fruits of converſion: Doe not divide them, but try thy ſelfe by them all together, if thou can: if not, then chuſe out ſome few concluding markes, and apply them to thy ſelfe: if it be hard, ſeeke to God to teach thee to ſearch them in thy ſelfe; mourne for any decay of them, and humble thy heart for it, and give not the Lord over, till both thou know that thou hadſt them, and (in meaſure) they appeare to thy ſelfe preſently: Recover thy loſſe, quicken that hath wanzed, ſtrengthen the feeble knees or hands: and ſo doing bleſſe God, that by the occaſion of the Sacrament, thou haſt ſeene thoſe graces to abide in thee which

Heb. 13. 8.

2 Pet. 1, 10.

Heb. 12. 7.

which thou thoughſt thou wantedſt; For the Lords wayes tend not to deſtroy, but to edify, and not to turne thee off from the Sacrament with feare, but to ſend thee thither with ſtronger conſolation and hope. So that thou ſhalt have ſmall cauſe to repent thee, for obeying God: For loe, in this thy ſtrength, thou maiſt goe to the feaſt of the hills, to the Lords fat things, and fined wines: the which if the Maſter of the feaſt bid thee to, neyther have any other, nor thy ſelfe authority to forbid thee. Eſay 25.

But heere ſome will object; Put caſe many a poore ſoule do ſtagger, and alledge, if theſe be markes of a receiver, I am none, for I cannot proove my calling by any of theſe markes: But rather call into queſtion, both my calling and the fruits, both faith and holineſſe: for alas, I feele not my ſelfe to live by the one, and I ſinne often againſt both the law and grace, I am held under with luſts and corruptions: I anſwer. For groſſer breaches of duty the Lord taskes thee to ſerious humbling and repenting, but not giving over thy confidence: As for ignorance, or infirmities unavoydable, they ſhall not hurt thee: If thou can ſay, I have beleeved formerly. I tell thee: the ſeede of God in thee is immortall; As appeares by thy longing after the Sacrament. If then thou ſuſpect the worſt by thy ſelfe for thy omiſſions, declining to eaſe, to world, to other evills; if thou deſire to know the worſt by thy ſelfe, to vomit up thy morſells, and to recover thy hold upon the promiſe: if the fruite of the Sacrament be ſo precious to thee, that (ſo thou mightſt finde thy ſelfe an invited gueſt) thou wouldſt not bee kept from the Table of the Lord, for the world: then I ſay, There is fire under the aſhes, rake them off, that it may appeare and burne out: Claſpe about theſe markes (though but but in poore meaſure) and when meaſure failes, cleave to thy uprightneſſe, and let not Sathan or ſelfe bereave thy heart of courage and hope to get by the Sacrament, but know, theſe muſt not beate thee from it. *Object.* *Anſw.*

Yea, (will ſome ſay) But when all is ſayed that can bee, If I want faith it ſelfe the cheef grace, that ſerves to cover all my unworthineſſe, I cannot come. Now I feare I have it not; For why? faith overpowres and prevailes in a true beleever a- *Objection 2.*

bove

above doubting, and carries the soule above all feares to the assurance and feeling of mercie, and fills the heart with comfort and joy: these I want, therefore I have no faith. I answer: Try thy selfe by that I have spoken about faith before: and let that stay thy spirit. Farr bee it from us to affirme fayth so to consist in the full sayles of perswasion, and in the flaming out of comforts, that where this measure is lacking, the soule is to balke the Sacrament, and lye downe in the could Couch of the Law, and water it with teares conntinually, till this fulnesse bee attayned. For to say truth, These are the effects rather of faith, (when judgment breaks forth for her unto victory) than the Act of beleeving.

Mat. 12. 20.

Answ.

1 By concession,

One thing I must freely confesse, That there was never more cause than now in this forlorne Age full of formalitye and dissembling; (in which the Divell and the error of the wicked wold deceave the very elect, if possible) to presse upon the soule the necessity of faith with power. For, weake faith, hardly will beare out the strong fiery darts of Sathan, which now in this subtill world, are on foot to try our effectualnesse of beleeving. Men heare preachers say, Faith is as true in the least sparkle of it, as in the whole fire: and faith may as much excell in infirmity to hold the promise upon former experience, as in the greatest strength &c.

Now (as I said before) what use doth Satan make hereof in hyopcrites, save this? They need not bee so earnest for faith, for the kind of it must save them, not the measure, and the weakest may bee saved as well as the strongest. I could in this respect wish, that so oft as Gods Ministers fall upon these Arguments, they tooke as good paynes to stave off the dogges, as to encourage the faithfull-weak ones. For when error hath once defiled a man in the root and truth of faith: then he growes presumptuous to thinke that each wanzing motion and Pang after faith, is as good as that which is attended with selfedenial, and cleaving to the Promise. Whereas faith of the true stamp, although it come short of some feelings, stirrings, and much more that overpowring of spirit that quashes unbeleefe; yet the Spirit of grace, putts forth it selfe in combat against their infidelity, setts it in the forefront of Gods

of Gods battery, (as *Uriah* was sett by *Ioab*) maynteine no ease or sleth in them, but rather mourning for their standing so at a stay, with continuall care to proove themselves to be in the faith, and their calling to it, to bee effectuall. And in this warfare they looke for no discharge, till God have answered them in some measure.

But to answere the objection, and so to conclude, I affirme that not only the weak in faith, simply, but even the decayed in faith, yea the fallen into sinne, if recover'd by faith, are not to be debarred from the Sacrament, till they become partakers of overpowring grace of the Spirit. It were exceeding absurd for a Physition to say to one tormented with a burning ague, want of sleepe; or like payne; That hee must forbeare Physick, and lie under his disease, untill he get more strength, and recovery. What shall Physick availe him after, if hee die before? Or what needs it, if he be recovered? the Sacrament, I say still, is rather the portion of the weake childe, than of the strong man, so that a loose, dallying heart bee abhorred; and to such this ordinance serveth. And (to say truth) such poore soules need not bee urged to more sorrow than they feele: for what sorrow is like theirs who mourne under unbeleefe? and yet even such (as experience prooves) have found the Sacrament effectuall, to send them away much settled and confirmed. And so for answer of these doubts, and also the triall of our estate in grace, ere we come to the Supper, thus much bee sayd. a By Solution.

Chap. III.

Of the Tryall of our wants.

Next to the triall of our estate, fittly offers it selfe to our view the Triall of our wants. The method whereof (God willing) shalbe this. First to lay downe the grounds of this Triall. Secondly to shew the Nature of a Christians wants, and what sorts they are of. Lastly, in the use to teach us in what Tryall. Of our wants.

duties the Triall of our wants ſtandeth.

2 thing. 1 The ground of this triall 2. Al have their wants.

The ground of this triall is manifold. Firſt, the neceſſity of Sacramentall trying of our wants, appeares in this, that as the Lord enjoynes al that receave, to proove themſelues to have grace: ſo he ſuppozes al ſuch to have many wants therin. So lõg as this body of death, and back-byas of Corruption cleaues to the regenerate ſoule to retarde and weaken it, to defile, to diſable, to diſmay, to quench it: a poore ſoule ſhall never want matter to cry out, (even when groſſe evills are farr off)

Rom 7. 24. Miſerable man, who ſhall deliver mee? How ſhall I doe to get out of this my dead, luſkiſh, lazy and unſavory courſe? Who ſhall ſupply my wants? Now then if theſe wants be unknowne, how ſhall the ſoule bee thankefull for the releeſe of them? How then ſhould a Chriſtian ſearch them out and marke them? In the duties of both Tables: in the uſe of the ordinances, in graces of the Spirit, in the order of whole converſation? For

1 Search. the 1. The circumſtances of all duty, what wants have they? In the ground of our Actions, how ignorant are wee of GODS particular will, how erroneous in diſcerning the colors of good and evill, and eaſily miſtaken? how unwiſe in weighing the fitneſſe or inconvenience, ſeaſon or vnſeaſonableneſſe, ſafety or ſcandale of our Actions? Why is it ſo ſave for want of wiſe-

2 Search. dome and Iudgement? 2. In the manner of doing, how impure, unſavory, inconſtant, irreſolute? why, ſave for want of holines,

3 Search. heavenlyneſſe of minde, courage? 3. For the meaſure, how remiſſe, lazy, cold, backward, and content with any thing? Why

4 Search. ſave for want of ſoundneſſe, integrity, and fulneſſe? 4. In the end, how corrupt, ſelfeſeeking, forgetting both Gods honour, our owne peace, and the good of others? Why, but through want of love, uprightneſſe and ſelfedeniall? And ſo I may ſay of duties in ſpeciall: How hard doe men find it to keep a mediocrity, and avoyd extremities? In worldly buſines, to goe betweene looſe careleſſenes, or elſe extreame carking? either wholly improvident, or buried in the earth? In the duty of Charity and mercy, who underſtands himſelfe bound to giue according to his eſtate, but rather under it? In our words, who keeps a meane betweene ſilence, or jangling? In judging of others who ſhuns partiality, credulity, prejudice, cenſoriouſnes?

The

The like may bee ſayd of vſing the Ordinances? In hearing what want of waking, attendance, reverence, mixing the word with faith? In the Sacraments, what ſildomeneſſe, unpreparedneſſe, raſhneſſe and profanation? In prayer, what formality, commonneſſe, and diſtruſt? It were endleſſe to inſiſt in all. Search 5.

In the exerciſe of graces, what carnality and ſenſuality is there to weaken the life of faith? What one grace of the ſpirit, Patience, Love, Communion of Saints, mercy to the afflicted, Thankfulneſſe, Humbleneſſe or the like, which hath not her langour and infimity? As for the order of our Converſation, what weakneſſe appeares not? Who obſerves GODS Adminiſtration towards him or his, in Patience, Croſſes, mercyes? Where is the man who lives by experience of former tymes? What want doe wee find of Quietneſſe of ſpirit in taking up, or bearing our Croſſes, if any thing tedious? Whom doth not proſperity puffe up? And in family government, company, liberties, buying, ſelling and Common life, how is it that Chriſtians ſeeme as other ordinary men, bycauſe they know not what it meanes, to rule inferiors wiſely, live with wife meekly and purely, ayme at doing or taking good, uſing liberty ſparily, and doing to others as wee would bee done to? Surely if wants bee ſo rife in our whole courſe, how ſhould a man who would find releeſe at the Sacrament, marke and ſurvey them before hand? The 6. The 7.

The 2. ground of this duty of Triall of wants, is the wiſedome of God in providing for the ſoules of his people, a ſupply of all their wants in the Sacrament of the Supper. A pointe which is yet as a Riddle to many receavers: who although they looke at the Supper of the LORD as a ſervice of high devotion, fitt to hold men well occupied, and keep them from baſe earthly thoughts, yet alas! farre are they from once dreaming that it is ordeyned for a ſupply of all their wants. It needs a good Perſpective to ſhew a man the LORD IESVS Sacramentall, ready to fill the ſoule with all good things, much more to ſupply all our wants. Chriſt in the Supper is ſealed by the Father to give vs all that his Promiſe conteines: Now if that offer proviſion againſt 2 Ground of this triall.

all defects, ignorance, unbeleefe, earthlineſſe: if that bee able to releeve the wants of the ſoule complayning, that ſhee is unable to beare a croſſe, to enjoy a bleſſing, to live well in marriage &c. What leſſe can the Supper conteyne, ſave the ſealing up of that proviſion, and the unlocking of all GODS ſtorehouſe? The LORD in the Supper hath taken meaſure (as I have noted) of all the infirmities and wants of his Children: and although it bee not ſenſible to the eye of fleſh, ſave in a ſhadow of the Elements, (Bread to repaire ſtrength, and wine to reſtore the Spirits) yet ſo it is, There is all the LORD IESVS, (as one privy to and ſenſible of all the wants of his members) to fill up every breach, to ſoder up every chinke and flaw of the ſoule, that can wayte for him. How ſhould the ſoule then put on the LORD IESVS his apparrell to cover her except her nakedneſſe in each part bee underſtood? Or, how ſhould thoſe Varieties of diſhes of GODS feaſt be fed upon, except each receaver feele his owne wants? Feaſtes wee know conſiſt of many deinties, becauſe there are ſundry appetites, and each gueſt hath his ſpeciall longings. So heere the Lords love in prouiding ſuch ſupplies in CHRIST ſhould teach each gueſt to enter into his owne wantes, except wee ſhould thinke the Lord either ſo unwiſe as to abound in ſuperfluous proviſion, or to faile in neceſſary?

The third ground.

The third ground is taken from that ſpirituall inſtinct and nature which is ingrafted into all Gods people; and that is, to ſeeke the welfare of it ſelfe. Now that cannot be except it were ſenſible of her wants. We ſee it is naturall to each creature to procure the ſupport of it ſelfe by all meanes. The leaſt maime in a tree or plant of herbe, cauſeth a kind of ſence in the creature, for it will fill up the wound and knit the breach againe. The body of man being wounded, or the fleſh decayed, or the ſpirit, ſmite a feeling and compaſſion into the naturall ſoule, which lins not till by nouriſhment, cordials or phyſicke, the want be repaired. So much more is it in the New creature; it cannot feele a want of grace in it ſelfe (except it be not it ſelfe, but fallen into ſome ſpirituall lerbargy) but it is ſenſible of it ſelfe, and cannot lin till it out-grow it, and ſupply it by meanes,

meanes, that ſo the welfare thereof may be recovered: Now what meanes are ſo like to eike up and repaire ſpirituall loſſes, as the Supper of the Lord? and how can that helpe, ſave by the due Triall of our wants?

But to come to the ſecond generall; ſome may aske, What, and of what ſort are theſe wants? I anſwer, That wants are ſuch things as preſuppoſe true Grace, in the being of it. Wants then may be called either defects of grace, or decayes in grace. By defects I meane commings ſhort of that which ought to be: By decayes I meane failings and loſſes in that which hath beene. Defects are neceſſary aſwell as willing: but decayes wilfull and voluntary. Defects ariſe from ſundry cauſes: Sometime from unavoydable, or elſe unuſuall inabilities and impotency of underſtanding, memory, ſpirit and parts: Sometime want of due meanes and helpes, as of publique Miniſtery, private ordinances, counſell, fellowſhip or the like. But eſpecially I ſpeake of ſuch, as are cauſed by either the ſoules neglect of meanes by which ſhe might ſupply her wants, or uſing them leſſe frequently or fervently than ſhe ought: or elſe not wiſe and thrifty exerciſe or improvement of graces, occaſions, and experience already attained. In like manner I ſpeake of decayes in what wee have got, either for the kind or number, or the meaſure of grace and forwardneſſe. 2. Generall: What and what ſort of wants.

Now I come to the uſes, and to direction for tryall of our wants. And (to ſpeake of two or three uſes ere I come to the maine.) Firſt, here is Terror to all ungodly ones, they are wholly made of privations; ſpots are not ſeene in ſtained clothes: They cannot come to the Sacrament, becauſe they cannot try their wants. They have no wants to trye; both becauſe they have no ſtocke of grace at all, and becauſe they are not ſenſible of the true Treaſure. Their miſery is, they have but one want, that is, want of grace in generall, no God, no hope, no reconciliation, no faith. Oh! theſe are not as one who hath drunke ſome gall and wormewood, but are drowned in the gall of bitterneſſe, (as *Peter* told *Simon Magus*.) They have no gaps or flawes, but lye to havocke and all is downe, both the hedge and ditch: they have no wants or breaches, for all their life is a wide gulfe of diſtance, betweene God and them. *Uſe* 1. Terror. Act. 8. 23.

them. When they see the godly mourne for some particular wants, as of memory, gifts to pray, to fast, or of humility and the like, they doe not smite upon the thigh and say, O LORD, doe these (who yet have some good stocke in grace) thus complaine for a few wants, and am I no whit troubled that I want grace altogether? If the righteous so mourne because heere and there some want appeares, shall I bee thus merry being a meere begger and banquerupt? The one streines at a gnat, and is troubled to see any gift of meekenesse, or of uprightnesse in others which they want: and the other swallow a Cammell and sticke not to say, They hope to doe as well as the most precise of them all. Tremble Oh yee woefull men! The LORD hath a feast of all good things, but you are incapable of them, yea bid him take them to himselfe, they
Psal. 4. 6, 7. want none of his dishes. They aske, who shall shew us any good? good bargaines, marriages, fellowship at the
Psal. 17. 14. Alehouse, gold and silver: or if they bee full of GODS hidden treasure, it is from the earth: they are full and want nothing. therefore all that GOD powres into them runs over. Oh! doth it not feare yee that yee are bereft of any right to the Supper, and that whether yee come or come not, the LORD hath sworne yee shall not taste of his
Luk. 14. 18. Supper? That hee will turne yee backe (at death) and bid yee satiate your selves with the things yee have gotten! Oh! bee sensible and pray, or rather desire others to pray for you, that if possible, the wickednesse and cursed barrennesse of your heart may be forgiven!

Vse. 2: Admonition. 3. Branch. Secondly, here is admonition to all who would receave aright, that they beware of such evills in this kinde, both on the right hand and left, which might hinder them. On the right hand, let them be warned of two things. First, that they rest not too much upon their quicksightednesse into their wants, their espiall of their usuall infirmities, no nor yet their compleynings, mournings and teares for them, except due Tryall of wants doe attend these. There is a white Divell which will tell them, Oh! there be few Christians who marke themselves so narrowly as you! you are happy!

happy? None, he puffes you up. Triall of wants ſtands not in theſe onely: Their wants may periſh with them, if there be no more but ſight and complaint of them: and yet I ſay, alſo that many come not ſo farre. Secondly, when the Lord hath truly humbled yee for your wants, ſeene and mourned for: doe not ſo overloade your ſelves with them, as on the other ſide to bee ſwallowed up with exceſſe of ſorrow, as if the ſight thereof muſt needs drive yee from the Sacrament, and as if none were ſuch as you. Extremities are eaſily runne into: but the Lord will have your ſorrow moderated and alayd with thankes and faith, that yee may come to the Sacrament for ſupply: Others are ſenſible of the ſame with you: and no wants have yet met you ſave ſuch as are incident to the godly: The Lord would not ſhew yee your wantes to queſtion your eſtate, but to ſupply them at the Sacrament. Therefore be not diſcouraged, but argue thus, If the Lord would have caſt mee off, hee would have left mee voyd of grace, and ſuffered mee to runne into groſſe offences, rather than humbled mee in the ſence of thoſe wants which his owne may be guilty of, that ſo hee might make mee better and according to his owne heart! If I could ſee, theſe wants ſhall turne rather to my good, than drive mee away from God altogether. 2. Branch.

Other terrours there are alſo on the left hand, which this Doctrine meets with: The one is careleſneſſe, the other fooliſhneſſe. For the former, beware leaſt we grow through a degenerate eaſe & ſloath of heart, ſurfetted with the love of ſome luſt or other, to ſhake off the ſence of our wants in a good courſe, and ſo fall to delight in a ſpirituall decay & commonnes of carriage, to thinke that if wee can make a ſhift to rubbe through the day, weeke or moneth in a ſmooth manner without the taint of foule ſinnes; it skills not, although they bee paſſed without any cloſeneſſe, fruitfull ſpending the time, meditation, watching to heart, tongue and actions: If this errour once take hold of thee, it will turne thy wants quickly into ſecure contempt and looſe profaneneſſe. Abhorre it therefore. Secondly, take heede of the error of thy conceit mooving thee to thinke, that the Spirit of 3. Branch. 4. Branch.

of Regeneration which is in thee, will act and provoke thee to improve the grace of God, whether thou stirre or sit still, sleepe or wake. It is a pestilent dotage. True it is, the Spirit of grace is an active principle in the soule of the regenerate, it is a full, eternall, working Spirit of it selfe, able to supply all wants, as *Paul* speakes: Howbeit not whether we will or no: its a willing, not necessary or compelling principle, and is given us not to let it lye by, but by the daily use of meanes without and within, especially by the hand of faith, to be continually jogged and set on worke. The sharpest saw may lye upon the timber long and neere enough, but it will cut never the sooner, except the lively hand of the workeman stirre and move it duly. How shall the Spirit of grace worke upon thee, outgrow and repell thy errors, amend and supply thy wants, while thou suffereſt it to lye rusting and unprofitable in thee, both at other times, and also at the Sacrament?

Phil. 4, 19.

Vſe 3. Comfort. 1. *Branch.* Thirdly, this point affords comfort and encouragement to all those who have tryed themselves about their wants. First, hereby they may know themselves by this marke to belong to God, because they are daily occupied in the marking and laying to heart their wants. Poore soule! even that which

Objection. most dejects thee, should most encourage thee. Alas! thou sayst, If I had the perfections of such or such an holy Minister or Christian, such tendernesse and zeale, and heavenlinesse of minde as I see such doe walke with, it were somewhat. I answer thee: That these holy men and women

Answer. 1. whom thou honourest so much, came to their measure no other way than by feeling their wants; and if they doe not still feele them as they have cause, thy estate with all thy wants, is better than theirs in all their perfection. Sence of wants is our best degree in this life. Which I speeke, not to hinder thy desire of greater grace, but to comfort thee

Answere. 2. against them. Againe, I tell thee thy wants argue thou hast a stocke of grace already, and therefore mayst bee comforted.

Object. 2. *Object.* But it is but a poore stocke: I answer, The Lord is the maker of the poore and rich, and according to his admea-

Answ. surement, so is thy stocke, lesse or more; and if thou have

a

a ſtocke from the Lord, thou ſhalt not beare the blame of the ſmallneſſe of it, ſo thou ſeeke to encreaſe and occupy till thy Maſter come. All cannot have great ſtockes: It is in the ſpirituall ſtocke as in the temporall. A ſtocke of twenty or forty pound for a poore man is as good as hundreds to a greater man. So here, Thoſe talents of knowledge and faith, nay though it be but one, (ſo it be not buried in a napkin) which a poore ſoule hath, are ſufficient for his eſtate. Perhaps ſuch a poore tradeſman, may by ſundry occaſions, want, beere twenty ſhillings, there forty, and ſo borrow and ſupply his wants, till his trade grow better, and his cuſtome increaſe. Yet for all this we count not ſuch an one a begger: But ſay thus, Alaſſe poore man he had never any great matter to begin with, but ye ſee he lives well, and brings up his charge, and keepes out of debt: and although he hath wants now and then, yet hee hath not ſpent upon the ſtocke, nor trades with other mens monies: Therefore its good to helpe ſuch an one in his wants, to keepe him from want. Thus is it with a poore Chriſtian: hee is not in want, yet hee hath wants, but his ſtocke abiding. Againe, I ſay bee comforted in this, that thou art ſenſible of thy wants, which thou couldſt not bee, except thou hadſt a ſtocke. Onely they who have ſomewhat can thrive, becauſe they want ſomewhat to eike out their ſtocke with, and ſeeke more. Yee ſhall never heare a begger going from doore to doore, to complaine that hee wants a featherbed, or a bedſted, or a ſtocke of money, or an handſome houſe, or good cloathes, or cleane linnen: Alaſſe, his beggers coat, and cleane ſtraw in a Barne content him: his being in want, keepes him from the wants of a man that hath ſomewhat to take to. So heere, A poore Chriſtian ſtocked with ſomewhat, is ever wanting ſomewhat; its an eye ſore to him to ſee others have and himſelfe want: here he mournes and complaines. Patience good Lord is wanting to my poore ſoule, I cannot bee humble and deny my ſelfe as others doe, nor pray, nor be thankfull. Oh! beware leaſt your wants and complaints blinde yee from ſeeing your ſtocke and being thankfull: If yee had no ſtocke, wee ſhould never heare of the wants which now yee mourne under. Againe, bee comforted in another reſpect: God will

2. *Branch.*

3. *Branch.*

will supply all thy wants, if thou want not a stocke. Hee that hath, shall have more given him, till he have abundance: But from him that hath not, shall be taken away, even that hee had. The Lord is a bountifull Father, not like to the fathers of our flesh; If a child bee alway complayning to his father, what answer shall he have but a checke? Thou art alwayes complayning of wants, I put all into the bottomelesse purse; But the Lord is a father of all abundance, and will give more than wee can aske or thinke; He upbraideth no man, and yet gives plentifully: Open thy empty hand and the Lord shall fill it: and especially at the Sacrament. Come in the true sence and Triall of thy wants in Christ and faith for supply, and thou needst not doubt of supply. Onely bee content with thy portion: The Lord hath not superfluous grace, but hee hath convenient. Although thou have not the richest apparrell, costly plate to set forth thy Table nor fare deliciously every day, which were to surfet thee, and make thee forget thy selfe; yet if thou have honest sufficiency to keepe out of debt, pay every man his owne, and livest competently of thy Trade, it's a great portion: He is a rich Christian who sits close and comely to the Lord, though hee be not superfluous. A comely Christian hath cause to bee thankefull.

Vse 4. Exhortatio. The last use of the point is that which cheefely toucheth the scope of the triall, and that is exhortation to all that come to receive, that first they try their wants. *Quest.* How shall that be? *Answ.* Answ. By some directions helping thereto, either remote or neerer. The remote is, to beware of such lets as hinder it. They are these, 1. When our eyes are more bent to spye out wants in others, then our own, and lay a more heavie loade upon them then our selves. Strange it is how apprehensive every one is of anothers blemishes: aske them what they thinke of such a man, presently his blot or defect offers it selfe, but his good qualities are concealed. Why is this, save that our sight stands rather in looking forward, then reflecting backe upon our owne inward infirmities. Nay, although wee come but once in their company, if there be any weakenes in them, as of rash zeale or unseasonable speach, passion, vanity, lightnesse, &c. Oh we shall not neede to be taught what their diseases are: whereas

Quest.

1. Beware of letts. 1.

whereas perhaps our owne are farre greater, though deeper and more ſubtilly covered than theirs, who becauſe they ſee not their errors, betray themſelves ere they are aware. Oh! we doe but gueſſe at others mens, but our owne we know, and what helpes we have had to releeve them; though to ſmall purpoſe. He who dwells at home, ſhall have ſmall liſt or leaſure to looke after others. Another let is, falſe conceit, that our wants ſo they breake out no further, ſhall not prejudice or hurt us: All (ſay men) have wants, ſome or other, and the Lord will paſſe by them, and not looke ſtreightly what is amiſſe. But let us remember, That many a man who hath a prety ſtocke, yet bearing himſelfe upon it, hath run himſelfe ſo farre into debt, that ſtocke and all have beene faint to pay them. Let no man ſlight his owne wants: A little errour not mended in time, hath brought ſad conſequences after it. Let us therefore redreſſe the ſmalleſt betime, and then the greater ſhall be prevented. 2. Let.

But to come nearer the point in hand, Sacramentall tryall of wants ſtands in theſe three branches. Firſt in a cloſe and impartiall overlooking our ſelves in our whole courſe, not onely when others watch us narrowly, but when wee are by our ſelves: But more eſpecially to make the inward paſſages of our ſpirits before God. And not onely to do this in a good moode, but to carry a wary eye conſtantly over our wayes. Alas! perhaps many a man beeing at a Sermon, or under a ſudden Croſſe, or comming into ſome rare company, or ordinance; heares and ſees that which for the time ſmites him, and makes him lift up his hands and ſay, I ſee I am not as I ſhould boe (God helpe) but full of wants, too light, earthly, formall, &c. But when once they are come into their old Elements, alas! they are as Saints *Iames* his foole, who turning his backe, forgets of what ſhape hee was, or what ſpots hee had. Therefore its a needefull charge, to heede every part of our life, to ſee where our wants lye moſt: and as ſhee ſought where his cheefe ſtrength lay, ſo wee where our cheefe weakeneſſe lies. Sometimes alſo (to prevent ſelfelove) to get ſome truſtie friend who can tell us where hee thinkes the fence is loweſt, Wherein tryall of wants ſtands. 1. In inquiry Iudg. 16. 6.

inuring

inuring our selves to bee most patient and thankefull when our cheefe follies are told us. But our nature is rather to feede upon our praises. What poore man is so madde as to deny a rich friend to see his bare walles, or tell him of his empty purse, if hee know him presently ready to supplie him? Therefore let us search our selves in every corner; in our worshipping of God see what wandrings, deadnesse; in our communion what coldnesse and uncheerfulnesse; in our callings what commonnes and earthinesse; in our companies what unprofitablenesse there is; And it will be hard, but if we fetch from every part, we shall make our wants an heape.

2. Iudging our selves.

Secondly, after inquisition of our wants, wee should *judge* our selves for our wants; count them our eyesores, and matter of deepe offence and sorrow to us. Oh! that there should bee such a falling sickenesse in mee of anger and techinesse, to blemish my grace. As *Bethsheba* takes up *Salomon* with indignation, so should we our soules, What O the sonne of my wombe, and of my desires! should Kings drinke wine, &c: So say thou, What oh my poore soule, shalt thou who feareſt God, bee so waspish, so conceited, so cold, so loose in duty, so carnall, so wandring? Oh! Should so many vowes, prayers, experiences, and reproaches by my infirmities, prevaile so little! Oh! me thinkes, if I had strengh to hold my heart close to God one day together with delight and savor, how joyfull should I be at night? how many sad cheekes meete I in the day for my unsavory, barren wandring, and wearinesse of good thoughts and affections! How lye I open as a throughfare to Satan in base thoughts and desires, till I am snared? What many opportunities have I of doing and taking good when I meete with better and holier ones then my selfe, such as stand with their moulders ready to catch any good speech! And for lacke of wisedome, love and grace, I vanish and am as sapleſſe as the white of an egge without salt! Oh! How uncomely a thing is this and howit disguizeth me! Oh Lord thou art privy how wearisome I am to my selfe by meanes hereof! As ground of an ill temper mends not with cost, but upbraides the owner with barrennesse, so doth my heart cast in my teeth

teeth all Gods coſt. I am as one in chaines by my wants, as if I of all others were foreſtalled from grace and welfare: others I ſee with my eyes daily out-grow their ignorance, their weake gifts in prayer and conference, their impatience under croſſes: Oh! how wiſe they grow, how skilfull, how wary, how fit to be examples to others, how above the world? ſo that it ſcarſe appeares that ever they were of ſuch weakneſſes before. Oh! doubtleſſe they have got the ſtart of me, for I fare as one once behind and ever behind, once teehie, fooliſh, and ever ſo: How ſhall Gods grace ever get honour by my thrift and forwardneſſe? Could I attaine to fill up my wants and breaches with the graces of ſuch and ſuch Chriſtians, how might I beſeeme my calling and place? Thus ſhould our wants be as pricks in our eyes, & as thornes on our ſeate, to cauſe us to ſit uneaſily whereſoever we become. This indignation at our wants, upon our continuall eying and obſerving them, would purge us of ſelfe-love and conceite of our owne worth and forwardneſſe, and provoke us to an earneſt ſeeking out for ſupply by any meanes whatſoever.

And that is the third and laſt rule: That we have theſe our wants ready ſummed up and at hand, when the Lord is making toward us with his Sacrament. If *Naaman* preſently upon converſion, had his hand upon his owne ſore, viz. his likelineſſe to correſpond with idolatry which yet he loathed: how ſhould we have our wants alway before us? How ſhould wee pray, *Herein the Lord be mercyfull to me*, (not when I go to *Rimmon*) but when I go to his Temple and Sacrament; (where the Lord Ieſus his fulneſſe of grace for grace, and according to all his members wants, is preſent) that as I feele my wants of grace to gag me, my unfitneſſe for marriage, for family duties, my abuſing of liberties, &c. So the Lord Ieſus would there meete mee with his ſpeciall ſupplies. Oh! if it were thus, how ſhould our hearts be on wing at the Sacrament, and how ſhould the fulneſſe of him who filleth all in all, both ſhame us for our unſutableneſſe to ſuch an head, raviſh us with his grace and proviſion, and transforme us from wanting to abounding, through faith in his promiſe! Herein LORD be mercifull to mee, in that I loath pride, but it will not away:

3. In a preſent view of them at the Sacrament, 2 King. 5. 20.

Iohn 1. 17.

Thou

Thou bidst mee shine to others in Holy Conuersation, but for lack of pureneſſe, I reflect my beames upon my ſelfe: Thou bidst mee converſe in heaven, and loe, my baſe affections are ſo glued to my gaine, and my thoughts to the earth, that I ſeeme to bee as a bird whoſe wings are broken. What ſhall I doe then? Shall I ceaſe to ſhine, Shall I ceaſe to bee heavenly bycauſe of my wants! No LORD, but heerein bee gracious that I may ſhine with humility, and be above the world: Thou haſt promiſed that thou our God ſhal ſupply al our wants: and doe for us above al we can thinke or aske, Lord thy Sacrament is thy ſeale: Seales include al Promiſes or covenants: I ſee thee not with mine ey, but in thy promiſes: Lord ſeale them up to my weak faith: in this ſupply of my wāt above al other Lord ſhalt thou binde mee to thee for ever. Let others that want knowledge, finde a ſupply of it, but I want lowlineſſe, thankfulneſſe, ruling of my toung and Paſſions: oh! let mee have my ſupply, each member her owne fulfilling; for every ſoule beſt knowes her owne ſorrow, and a ſtranger ſhal not enter into her joye. Thus come to the Sacrament in the trial of wants, and there wayt and give not the Lord over til he have anſwered thee, or given thee ſome handſel of ſupply, til more come, and ſo ſhal this Direction make thee bleſſe God for the fruit of this Sacrament. More I might have added: but I conſider I ſhal meet with a fuller ground of enlarging my ſelfe when I come to the 5. Sacramentall Grace of deſire: To which I refer the careful Reader: becauſe the grounds of this and that Chapter doe wel helpe to the underſtanding and practice of ech other. And thus much of the trial of our wants.

Chap. IIII.

Of Sacramentall Graces; and firſt of Knowledg meet for the Sacrament.

The 3. triall of Graces.

THe third thing requiſite to be tryed by euery communicant ere he come to the Table of the Lord, is, Whether he have al thoſe Sacramental Graces of the Spirit, meet for him that is invited to the Supper or no. Which Graces are theſe Five. Firſt. Knowledge

Knowledge. 2. Fayth. 3. Repentance. 4. Love. 5. Deſire or hunger after the Sacrament. Which I mention, firſt that the Reader may underſtand thoſe Queſtions which follow about them in generall. Which when I have cleered, I ſhal come to the firſt Grace of Knowledg, and theſe 2. ſhal confine this Chapter.

Some QQ cleered

The 1. Queſt. Why muſt our Graces be alſo tryed? Anſw. Bycauſe its the ſureſt way to proove the former trialls to bee ſound. Its not enough that a man bee Religious, and know his wants: But he muſt alſo be furniſht and in readineſſe with thoſe graces which are to bee exerciſed for the receyving of the Supper aright. A work-man muſt not onely bee ſkilful of his trade, but likewiſe have al his tooles, fitt to worke in his trade, ready whetted and ſharpned for the nonce. Its not enough that hee who wil buy a purchaſe bee a man of ability, but that hee have his moneys ready to tender upon the ſurrender, or taking poſſeſſion.

The 1. Why graces tried.

Anſw.

Queſt. 2. Why theſe five?

2. Queſtion. Why are theſe five culled out from among the reſt? Are not all other ſanctifying graces of the ſpirit as eſſentiall as theſe? I Anſwre. All are as eſſentiall to a Chriſtian as theſe, bycauſe hee ought to bee no ſtranger to any gift of ſanctification in his meaſure. Howbeit all are not ſo Sacramental (as I may ſay) bycauſe all doe not ſo immediately concerne the Act of receyving, as theſe mentioned. As it is needful that who ſo uſeth any other Ordinance, have al graces for kind, yet ſome one is more directly exercized in faſting, another in hearing, in Conference. Queſt. 3. Are al theſe 5. equally neceſſary to receiue well? Anſwer. No, not in the Act of it: for faith is the moſt cheefe and immediate Grace of all the reſt for this worke, bycauſe its the Appetite, Stomack, and hand of receyving Chriſt to the ſoule.

Anſw.

Queſt 3. Are al theſe of equal neceſſity.

Anſw.

Yet all the reſt are alſo needfull in their kind, partly as Graces antecedent, partly as Attendant and Conſequent: for neither can Faith ſtand without Knowledge, nor bee approoved without Repentance. Againe, in the Sacrament are more Relations than one: there is one from GOD to us to give us his Sonne: another from us to him, to renue our covenant: a third from each of us to another. That is, to encreaſe in communion: No wonder then that in ſo many reſpects

The 2.

spects, many graces are alike, (not equally) necessary: As in the act of going to a feast there are many complements required for the better doing of it as attire decent, comely carriage, love and curtesie, but appetite is the principall: so here.

Quest. 4. *Question* 4. Are these graces thus called, as if onely serving for the Sacrament, and then out of date?

Answ. I answer, No, they are to be used according to their object, *Christ Iesus and the promise, yesterday, to day, and for ever*:

Heb. 13. 8. But in speciall then: because there Christ is sealed to the soule, though the soule is alway to feede upon him as promised, both for daily pardon and strength: Hee that will have his Armor to show at the Training, or that will bring it into the field in the day of battle, must have it lye by him all the yeere long: The odds is, At the time of use, he must put it to scouring, and buckle on in closer manner and in good earnest, than at other seasons.

Three points to be handled. 1 Why is knowledge to be had?

These generals premised, I come to the first of these Graces, viz. Knowledge. Touching which I would handle these three points. First, why knowledge is to bee had and tryed for the Sacrament? Secondly, what knowledge for kinde or measure is to bee had? Thirdly, how should a man try himselfe about his knowledge? After which the use shall bee applyed of all the three.

Reason 1. For the first, Knowledge must be had and revived at the Sacrament. Wee know wee offer up to the Lord a sacrifice of prayse for the Lord Iesus. Is it a sacrifice and shall it have no eyes? Durst any Iew have brought a Paschall Lambe to GOD, maymed, halt, evilfavoured, but especially blind? say but one eye had beene out? especially if both? How dare we then bring a service to God without the eye of knowledge?

Exod. 12. 5.

Reason. 2. Againe, if it be an Eucharist or a thanksgiving, how shall we praise God for that we know not: If wee know not Christ, nor his Sacrament, how shall we thanke God, or remember his death? Further, if the eye be blind and darknes (which is the light of the whole body) how fearefull is that darknesse? What a Sacrament is that, which requiring light in every part thereof, for the receiving it well, yet hath no knowledge at all brought unto it, to enlighten the mystery of it, and to discover each corner clearely? Besides,

1 Cor. 10. 18.

Reason 3. if

Mat. 6. 23.

if the putting out of the right eye of the body, was ſuch a reproach to all *Iſrael*, what then is the ſpirituall putting out of both, to the communion of Saints? *Salomon* tells us that without knowledge the heart is naught. Who dare goe to the Sacrament with a naughty heart, when God calls there as much as in any duty, *My ſonne give me thy heart*? If we reade the 1 *Cor.*11.20. wee ſhall ſee that when *Paul* went about to reforme the abuſes of *Corinth* in their love feaſts, hee doth it by the light of the ordinance: *q. d.* If yee can finde any ſuch corruption in the firſt inſtitution, goe on: but if knowledge convince yee, leave off your corruption. Excellent is that of *Ioſiah*, 2 *King.*23.21. Where he bid them keepe the Paſſeover according to all which is written in the booke of the covenant. If the patterne of the covenant muſt be before their eye ſo oft as they come to eate the Paſſeover (and no doubt the Prieſts & Levits dids then take occaſion to reade over and revive the booke of the Law, and the inſtitution eſpecially) how much more ought the knowledge of the will of God and of the Supper by name, be planted in all that receive it? And if that of the Apoſtle hold true in the ſmalleſt duties, how much more in this, *Whatſoever is not of faith is ſinne*? meaning of ſound knowledge.

Reaſon. 4. 1 Sam. 11.3. Pro.19.2. Pro.23.26. 1 Cor.11.26. 2 King.23.21. Rom. 14.23.

And there is good reaſon of it alſo: Firſt, the Supper is Chriſt in a myſtery: there are more myſteries in Chriſt Sacramentall than verball: Not to ſpeake of all thoſe things which I have noted in the former treatiſe, conſider this: The Supper conteines the union of Chriſt Emanuel God made fleſh: The myſtery of Sacramentall union of Chriſt with the Elements: The myſtery of Chriſt Sacramentall united to a beleeving ſoule. The myſtery of faith in apprehending to it ſelfe thoſe particular benefits offred in the Sacrament, whereof not one is ſeene to the eye, but onely by a promiſe. Now tell mee, doe all myſteries of naturall, civill trades, arts, require ſuch skill ere wee can bee better for them, and can wee looke to receive this myſtery without knowledge?

Other reaſons. 1.

Secondly, knowledge is the key of all other things needefull for preparation. How ſhall a man examine himſelfe

The ſecond.

in generall, try his estate by law or Gospel, or search out his wants, save by knowledge of them? Not to insist in the graces that follow: whereof faith consisteth, partly of a speciall convincement of the understanding: and desire of the Sacrament presupposeth a knowledge of some thing amiable to the soule: (of unknowne objects there is no desire.) So I might say of the rest; knowledge therefore is essentiall to the Sacrament. When *Paul* prayes that the *Ephesians* might encrease in faith: hee begins with the enlightning part of the soule: Chap. 1. Verse 17. *That yee being enlightned* (saith he) *in your mindes, may acknowledge him and the hope of his calling, &c.* So that true knowledge is the roote of all true savour of the grace or graces of God. If thou knewest the gift of God, *Iohn.4.* thou wouldst have done so or so: So, if a man knew the Sacrament how would he love it? But not to know it includes a necessity of not beleeving, or well receiving it.

Ephe.1.17.18.

Iohn 4.10.

The third. Thirdly, the fearefull penalty threatned in the word against bad receivers, is by name annexed to the not discerning of the Lords body. Now, though I grant there is more in that than meere ignorance, yet that is one mother root of not discerning. For what is that which causeth popish prophane ones, yea hypocrites to come to the Sacrament, as to common bread and wine in the shop or cellar, save that all colours are alike in the darke, and ignorance puts no difference betweene naturall things and spirituall? If knowledge then teach to discerne the body of the Lord, and to quit the soule of all this threat and vengeance, how needefull is it?

1 Cor.11.29.

The fourth. Fourthly, the Lord hath (no doubt) ordeined, and the Church most wisely made use of this second Sacrament of groth, that by occasion of it shee might take notice of the thrift of her Children in the doctrine of the foundation, and by name of Baptisme, and so consequently of such things as they have bin taught in the ministry. Alas! The Preacher followes not (nor can) all such to their house as have heard him catechize or preach, to demand an account of his labours, (as were to be desired.) If then there were not some awe and bridle put upon men by the Church (which yet alas! few make use of among our Ministers) how

how ſhould the Miniſter know the plight of his poore people from their baptiſme to their grave? Though I grant, private viſitation is needefull: but what one of an 100. looke after it of themſelves till their deathbed? Now the Sacrament is ſo holy an act of worſhip that few are ſo baſely vile as not to confeſſe that there ought to be ſome more than common ſcrutiny and ſearch what knowledge they and theirs have gotten. Which confeſſion prooves knowledge to be moſt neceſſary.

But as the ſlothful are curious, ſo the ignorant are cavillers, & firſt they object, that devotion would do better with the Sacrament, than knowledge, eſpecially for meane folkes who have their trades to looke after, and being unbook-learned cannot comprehend ſuch depths as theſe. And therefore it were better that they did adore them with devotion, than ſearch into them. I anſwer ſtill, Curſed is all devotion with God, which is without knowledge; the heart of ſuch is as ſapleſſe & barren of good, and as full of rottenneſſe, as the moſt profane mans is, in Gods eſteeme: Good meanings, and devotion, if it lye in Gods way and be full of eyes, not blind and ignorant, are moſt pretious things: But without knowledge, ſelfe-deniall, and faith to enlighten the ſoule, devotion is as *Sampſons* beſtirring himſelfe when his eyes were put out: hee was fit for nothing ſave to runne the round and grind in the Mill. So doe devout ones, they are ever in motion, and never the nearer. Devotion of this kinde is fitteſt for Papiſts, who are under a ſtrange language, and a worſhip of mans braine, having no footing in the word: its beſt for them that know not what ſacrifices they offer, but like fooles they know not that they doe evill: Its fit for the Maſſe, and for ſuch like traſh: But for the Sacrament its moſt unſavory. And as for their cavill, they are unlearned, and have trades to looke to: I grant it, and therefore wee require not of all, the like meaſure of knowledge: ſo there be a teachable heart willing to learne. If theſe men could from their trades argue as ſtrongly againſt Alehouſes and drinking, it were well. Sure it is, if the time which they ſpend there were ſpent in getting knowledge, as meane as they are, their trades would not keepe them from it. But what baſeneſſe will not men ſtoope to, yea,

Objection. 1.

Anſwer.

Iudg. 16.21.

Ier. 4.12. Eccleſ. 5.1.

Objection. 2.

Anſw.

Esay 2. abase themselves to hell in their cavills, so they may live still in their profaneness! I doe not allow any who are weary of their trades under pretence of hearing, or getting knowledge; but I say, trades neede not hinder from a diligent attendance upon the meanes, if the heart bee good. And as for the mysticalness of the Sacrament, it is so to such Iudg. 16. as plow not with Gods heifer, nor submit their carnall reason to the revealing of the Spirit: Otherwise (God bee thanked) there is greater obscurity at this day, in matters lesse essentiall, than the most weighty. So that were it not for the meere sloath and profaneness of men, there neede bee no such conplaint of religious difficulty. But the contempt of 2 Cor. 4. 3. men, to whom Christ is hidden, might justly both deprive them of meanes, and streighten the spirit in the meanes, that so they might complaine for somewhat. But to end, one would thinke, that these men should reason contrarily and say, If I bee so seely, and the Sacrament so darke, what an honour and prayse were it for mee a simple man to have more skill and knowledge in it, than others above my ranke? Surely in other matters of hardnesse men dispute so: onely in these they are content to let all goe beyond them, yet God be thanked, There want not even among the seelicst Christians, many whom God 1 Cor. 1. 12. hath made wiser in his matters than their ancients and betters Psal. 119, 99, 100. in worldly wisedome: that by these, the cavills of the other might be confuted.

Objection. 3. To conclude, others alledge, For ought they see, they who have most knowledge of religion, and can talke of it best, are as bad in their lives, as they who have none: Therefore they thinke, the matter rests in conscience, not in know-

Answere. ledge. I answer, It is true, that they who know and obey not doe lay a great blocke in the way of the ignorant. But let them speake, Is it their ignorance that makes them better? No surely. Well then, neyther is knowledge in the fault that the other are so bad: No man shuns money, because the richest are so covetous; nor fine cloathes, because under them is hidden many a rotten body: So neyther let men misslike knowledg for the sins of them that have it: No, its their hypocrisy, their profanenes which defiles their knowledge. It

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is juſt with God to ſuffer ungodly men to defile each other: and them that know to lay offences in the way of the ignorant, that both the offending and offended might fall and periſh, becauſe neyther love the truth. True it is, That knowledge is not ſufficient: a man with it may periſh, but to be ſure, he muſt periſh without it. So much for theſe cavills: And alſo of the firſt branch. 2 Thes. 2. 13.

2. Generall Queſtion, what knowledge.

The ſecond followeth: What knowledge there is requiſite? I anſwer. Firſt, the more knowledge a man brings (if conſcience be thereafter) the better; too exact knowledge cannot be had. And heere I will crave leave of my Reader, to digreſſe a ſtep or two, & mourne to conſider that, which (according to that little experience I have had in my Miniſtery of late yeares) I cannot but ſay, (O that I were a lyer in this!) *viz.* That hundreds of poore people in our countrey there are (of whom I am perſwaded, they are the Lords and ſhall be ſaved) who yet by all the coſt and meanes which the Lord hath for 20. or 30. yeares beene at with them, never came to ſee ſuch ſweet light, order and direction by the Catechiſme, that they can give an account of their faith and ſound knowledge therein. They reſt, in heere a ſnatch and there a catch at a good point, in their good affections, innocent lives and blameleſſe carriages: But as for diſcerning of things, perſons, doctrines that differ, holding that which they have ſpent many a weary ſtep to come by, grounding themſelves upon the word for their eſtate and actions, and ſeeing how they have their warrants not from a Preacher (whom they love and like) but from the ſtrength of truth which cannot lye; growing up in knowledge, that ſo their hearts might waxe better, and themſelves more ſetled in Chriſtianity: Oh theſe things are as the ſound of many waters unto them, farre above them. Shall I prayſe you in this (I ſpeake to you of my owne flocke) No, I prayſe you not. Eſpecially, where there is a manifeſt defect of that which might bee: As for invincible weakeneſſe and want of reach, I am ſo farre from diſmaying ſuch, that I doubt not to ſay, The Lord will cloath their uncomely parts with the more honour, and ſupply ſome want of judgement, with much integrity and uprightneſſe of heart! Alas poore ſoules, if yee wanted

A digreſſion and caveat to ungrounded Chriſtians.

1 Cor. 12. 23.

wanted this too, what should become of yee! And because I know not whether I shall ever speake to you any more, let my words sinke into you! Enjoy your portion in truth and singlenesse of heart, as a jewell exceeding all the skill and cunning of hypocrites. Vex not your selves too much for the want of that, whereby God doth so humble you: for who knowes what yee would proove, if your knowledge did equall some other graces and affections in yee! But to others this I adde, Seeke as much light to guide you in this deceitfull world, as possibly yee can! Let not all doctrines be alike with yee. Prize all, but above all, those which teach yee your selves and Christ, and the well ordering of your conversations: be wise as Serpents as well as doves in innocency: let not the cunning jugling of Sathan and diceplay of men, *Ephe.* 4.14. so gull yee as to picke out heere one truth, there another, while he hath left you barren, so that all is one with you whether yee live under an idle, empty, fruitlesse ministery, or a grounded and fruitfull: And the like caution I might give yee in other respects: But I forbeare; onely let that hope and opinion which God and his people have conceived of you, bee upheld in you with honour, least the Lord doe crosse you both with a staggering life, and a doubtfull death because of your dallyance.

Exhortation to others.

Phil. 3. ult.

Eph. 4, 14.

Answere. Not exquisite but competent knowledg required.

And so I returne againe to the point and answer, that it is one thing to speake of that measure of light which would doe best, another of that which is simply requisite. When I teach that knowledge is necessary, I speake not as if every one who fails short of exact and cleare and full knowledge, were to bee rejected; God forbid: for the grounds may be soundly held by many who yet faile in these. As for example, if I should question with many a Christian, in what nature Christ subsists, or how a person and a nature differ, or how Christs humanity is not a person, but a nature: perhaps I should gravell them, whereas yet they beleeve firmely the Lord Iesus to be flesh, and truely God, and both made one Christ for the working out their salvation. The like may bee sayd of other points which to the skilfull are taken for granted, yet to them are not so cleare. As, how Christ should satisfie, and yet not tast of hellish

helliſh torments, in what ſpeciall office the act of ſatisfying ſtandeth. To what part of the Catechiſme each article of truth as the Sacrament belongs. So, I am perſwaded, many a poore ſoule conceives not of each myſtery in the Sacramentall union, although he beleeve Chriſt to be there preſent in his word and Spirit to a faithfull ſoule. Therefore of ſuch knowledge this I ſay, The more the better, but many who want it may yet be good receivers. I know I caſt bread to dogges in thus ſaying, but weake ones muſt not want their due: let none abuſe that to ſlightneſſe and eaſe, which onely aymes at releefe of the weake.

But the queſtion is, what knowledge is needefull? I anſwer, the Sacrament being one linke of the whole cheine of godlineſſe, muſt neceſſarily preſuppoſe a competent knowledge both of it ſelfe, and alſo of thoſe doctrines which it depends upon. For example, the Supper is one of the Sacraments of the Goſpell. Neceſſary therefore it is, that a man at leaſt know what the other Sacrament of Baptiſme is, upon which it dependeth. Secondly, both the Sacraments are part of thoſe divine meanes ordayned by God to build up the ſoule in the power and practiſe of grace. Needefull therefore it is that a Communicant know what the new creature meanes, what ſanctification is, what lets it hath from ſinne, Sathan and world, what priviledges a beleever hath annexed by God to encourage him, and what thoſe meanes are which God hath afforded the ſoule to ſuſteine it from decaying in the ſpirituall condition. Thirdly, the new creature and ſanctification being impoſſible to be conceived of aright without the grace and gift of faith and the Spirit of the promiſe: neceſſary it is for the ſoule to know what a promiſe is, what ſaving faith in a promiſe is, what the Spirit of the Lord Ieſus is, which is the worker of this faith. Fourthly, the promiſe depending upon the Merit and Satisfaction made to juſtice, without which God ſhould be a lyar in promiſing to be reconciled to the ſoule; moſt neceſſary it is, (and that above all other things) that a man know who it is who hath ſatisfied the juſtice of God the angry judge: what the Lord Ieſus is, both in his obedience and death; how by vertue of both, the Father having accepted a ranſome

What this competency is.

Anſwer.

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2.

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some from his Sonne, offereth most freely and faithfully the
5. fruit of it to a sinfull wretch. Fifthly this reconciliation presupposing an estate of enmity and wrath, necessary it is, that the soule know by what meane wrath is discovered to belong by nature to every soule. And that is the Law of God. Also by what meanes the Law brings the soule to stand seaz'd before God as guilty of this wrath, and that so, as it may bee plunged into utter woe by it, in respect of any ability of it
6. selfe to wade out. Sixtly, because wrath in God and enimity in us, presupposing in us, some cause by which we contracted it, which is sinne: needefull it is, that the soule know what it is, and how it came upon us, by whose sinne, and what, viz. The Rebellion of *Adam*, and how that becomes setled upon us, how unavoidable it is, and what a staine and guilt it hath
7. brought upon all flesh, none excepted. Lastly, least it should be thought that God made man thus corrupt, to damne him; its necessary to know man was not made thus sinfull and cursed at the first; but created in integritie of nature in all the parts, and in the Image of pureneſſe and holineſſe even his who made him; and so should hee and wee have continued to this day, had not wee wilfully forsaken and defaced it by revolt from God.

Conclusion of the answer. By this draught of the truth of God, its apparent upon what principles the Sacrament and the knowledg of it depends, *viz.* immediatly upon the knowledge of the meanes of salvation, next upon the knowing of the state of regeneration: next upon the knowing of the worke of faith and a promise: next upon a satisfaction, and the Lord Iesus the worker of it: next upon the worke of the Law convincing of the curse: next upon the knowledge of sinne: next upon the knowledge of creation. I goe backward, that the simplest may understand the coherence: so that by this cheine of doctrine (the last linkes whereof, that is, creation and the fall, are the first in order and so downeward) every one may see that a meere receiver, is not onely to know the nature and use of the Supper: But of sinne, of the Law, of pardon, Christ, and the new creature: without which a Sacrament (severally considered) is a meare shred, an Idoll, an object of blinde devotion.

To

To apply what I have ſayd both negatively and affirmatively: This I ſayd That although in all theſe ſeaven ſome-what there is which every receiver comprehends not fully, yet the ſubſtance of truth in generall is to bee knowne by him, except he will come to he knowes not what, nor why. For example: Perhaps ſome poore ſoule diſtinguiſhes not the meanes of Salvation one from another, Publicke, private, ordinary, extraordinary, in the name and nature of each one: yet its neceſſary that he know the Supper to bee a meane of Gods ordeining, for his growing in grace. So againe, perhaps every one cannot diſtinguiſh betweene the habite of a New creature, and the operations of holineſſe iſſuing thence: yet its neceſſary that hee know all Gods people muſt be holy. Say againe, All cannot tell how many kinds of faith there are: By what ſteps faith is wrought: What is conteined in a promiſe: What Chriſt hath in ſpeciall obey'd in, or ſuffered: what the ſeverall workes of the Law are, how many kindes of ſinne there bee, and by what meanes *Adams* is derived to us: yet neceſſary it is, that he be convinced of all theſe in their natures generally: and finde them wought in himſelfe particularly. And ſurely if none may receive at all, ſave he who is in the ſtate of grace: needes it muſt follow that the leſſer muſt bee where the greater muſt be: I meane, that knowledge there muſt bee of all theſe, where faith muſt be, to give a man his ſpeciall portion in them. Howbeit, becauſe now wee are about the triall of knowledge, apart from the other: and doubtleſſe many both miniſters and people teach and heare this point of knowledge as a thing ſufficient to enable a Receiver: though I abhorre their opinion (as ſhall appeare in the ſequele) yet I would by this I have ſayd, ſtoppe the mouth of any ſuch as dreame of a knowledge which is not competent to ſalvation. Sure it is, a knowledge incompetent for ſalvation, cannot bee competent for the Supper. Application of it.

Some might here perhaps aske how they might bee directed to know theſe points ſoundly, to wit of the Supper and Sacraments, and all Thoſe doctrines which they depend upon. I anſwere, that belongs not to this chapter, but the Reader ſhall finde them all handled in my Practicall Catechiſme *A demand.* *Anſwere.*

Catechisme at large, and briefly toucht in the second Chapter of this second Treatise. And the doctrine of the Sacraments, especially the Supper is handled at large in the former Treatise, the three last Chapters; to which I send the Reader with this caution; That I handle these things at large here and there, not to the end that my booke should never come into their hands, save when they come to the Sacrament, (for to what purpose were that?) but that they duly exercise themselves in reading of the whole: That noting those especiall things which they most neede in the matter of knowledge and tryall, they may be able to turne to them and make use of them familiarly, when they come to the Supper.

I should now come to the third branch; how a man may try himselfe about this knowledge: But I consider that this will better come in, in the use of exhortation; I will referre it therefore to that place, and being the breefer in other uses, insist somewhat more fully in that.

Vses. 1. Exhortation, with confutation.

First then let this doctrine teach us to abhorre the wofull superstition of Popish Sacraments, and the wofull ignorance of Popish Receivers; who not onely in practise, but even in doctrine maintaine ignorance to be the mother of devotion, and so hatch in their bosomes all ignorant ones, as principall members of their cursed Synagogue: And to say truth, their sacrifice of the Masse being it selfe a masse of confusion, having no colour of bottome out of the word, who but the blind are meete for it? Who but the deceived as willing to be led by blind guides, as they are to leade them, would endure a Sacrament in an unknowne language? Iustly therefore both fall into the ditch of perdition. What one of a whole assembly knowes for what cause he is met? Or what doth hee expressly beleeve about the Sacrament, either touching the ordainer, the matter, the forme, the end? And put case they all knew that which Popish doctrine tels them concerning a Sacrament, yet how much better were it for them to be ignorant of it, than to know it? So that both their knowledge, and their ignorance are accursed. I cannot thinke of a Popish Assembly, but that description of the Poet of the house of the *Cyclops* comes to my minde, wherein all darknesse and confusion dwelleth, so that

no

no man can tell what another ſaith. And how can they chuſe, when no man in ſpeciall knowes what he beleeves, but wraps up his blind faith in the faith of the Church, and yet hath no gueſſe what his Church beleeveth? And yet more wofull it is to thinke that many of us who have lived in the light of the Church of God, doe haſten to nothing more than to ſuch Popiſh ſcurfe and filth; being weary of the dazeling of Sunſhine.

Vſe 2. Terror.

Secondly, let this bee terror to all blind and ignorant receivers of the Sacrament, which (God knowes) ſwarme through the congregations of this our kingdome. Not to ſpeake of the thouſands that live under no meanes of light, who are rather to bee pitied, that they diſcerne not the right hand from the left (whom God in due time prevent with light, ere the beſome of his wrath ſweepe away them and the cauſers of their miſery:) what ſhall I ſay euen of the tayle and ſcurffe of thoſe places, which have long lived under cleere knowledge of the word and Sacraments, and yet through an incorrigible diſeaſe of ignorance, are yet as farre to ſeeke of knowledge, as if they had lived among the wilde Iriſh? Such a wretched fagge end of people there is in the beſt places, whom no ſunne will tanne, no heate will warme; Neither good meanes amend, nor bad payre; but as the windmill ſayles ever moving, but never ſtirring out of their place: ſo are they, ever learning, but never comming to knowledge. As for the doctrine of the Sacrament of the Supper, it is as eaſie to catch an Hare with a Tabor as to make them conceive what manner a thing it is: as if the Lord had branded them with his black-marke, *If the Goſpell be yet hid, it is hid to none but ſuch as are loſt: Whoſe eyes the god of this world hath blinded that they ſhould never ſee the light and be ſaved.* And yet (which is worſe) who ſo bold, ſo merry, ſo quiet and ſo conceited that all is well with them? Give them their red broth with *Eſau*, their belly full, their luſts and pleaſures, and take the Sacrament who will. If they once a yeare at Eaſter do receive with others, they thinke the holineſſe of the time, and the crowd of Receivers ſhall ſhroud them: but as for any ſence of what they doe, what they want, what judgement they ruſh upon for their curſed prophaning

Iona. 4 ult.

and

and trampling the blood of Chriſt under feete, and not diſcerning the Lords body, its the furtheſt end of their thought! To whom (if they could heare) I would ſay; In Gods feare looke to your ſelves! This ſmooth ſtreame of yours will carry ye to hell laughing, & ye are never like to know your ſin of ignorance till it have brought ye into utter darkeneſſe and gnaſhing of teeth! If any ſence or ſparke of God remaine, and if ye bee not wholly forlorne and hopeleſſe, conſider this, that if thouſands of ſuch as know the doctrine of the Sacrament, yet for lacke of faith and love, ſhall periſh! What ſhal become of you that obſtinately and wilfully refuſe ſo much as to know your ſweete idiots life heere ſhall turne to the moſt bitter ſence of wrath in hel, & there ye ſhall fill your ſelves with that ye have loved, even lye in darkneſſe for ever: and yet your darkeneſſe ſhall be rather want of comfort, than of conſcience; for the light of that ſhall ſo gnaw ye for your contempt of knowledge, that yee ſhall need no other hell, than that within your owne boſomes. Prevent it betimes therefore.

With Admonition. Hoſ. 4.

Vſe 3. Admonition 1 To the miniſters.

Thirdly, this is Admonition to all ignorant ones, to lay to heart and prevent the cauſes and ſteps to it, and the lets of true and ſaving knowledge. Firſt let it warne all Miniſters, Parents, Governors and guardians of others, to conſider the terror of the Lord, and the ſinne of not diſcerning of the Lords body: That they tremble to be Acceſſaries to the damnation of their ſoules. Say not, They are old enough, let them anſwere for themſelves: for if you informe them not, if ye who are ſet over them know their ignorance, ſee them running into the gulfe and ſtop them not, your lives ſhall goe for theirs, their blood ſhall be required at your hands. Let not ſloth, eaſe, love of your owne pleaſures, and ſpending the time in riot and profanenes, or elſe in a vaniſhing courſe of worldly buſines and carnall liberties, foreſtall your hearts and cut off occaſions of teaching them the truth of God. Catechiſe, preach, convince, and informe them of all truths, and by name of the Sacrament; doe not turne the wiſedome of Church, to a ſnare. If they reject your counſell, ſo ye have ſaved your ſoules; they ſhall periſh in their ſinne: becauſe their ſoules were pretious to you, and neglected by themſelves.

Ezek. 3, 18. 1 Kings 20, 42.

And

And ſecondly, let all ſorts beware of this whirlepoole of deſtruction. Take heede of thoſe luſts which drowne yee in wilfull blindnes: love of your money, your drinke, your filthy uncleannеſſe, your pride and ſelfelove: Theſe will bewitch ye, and in your boſome will cavill againſt the light and meanes of grace *Herodias* did not ſo hate *Iohn* Baptiſt, as theſe luſts hate the light, leaſt they ſhould be gaſtred: They know the abſence of meanes is the oyle to their flame: when there is none to controll or reproove, they are alive and jolly: But the word comming in, their feaſt is marred, they cannot be quiet and merry. Beware of ſloth and eaſe, lothneſſe to ſtirre, alledging the way is long, the weather bad, buſineſſe lying upon hand, when in truth heart is gone, and will is not at home. Beware of ſtumbling at the wants or ſinnes of ſuch as have knowledge: Nouriſh no prejudice againſt the Ordinances and miniſtry: That it was a merry world ere they came: They cannot endure men ſhould uſe any liberties. They are worſe themſelves in ſecret, than thoſe they preach againſt. They ſhall not tye us to their girdles, &c. I ſay abhorre all ſuch errours of the wicked as foment this ignorance. Caſt off all prejudice of knowledge, as the tedioufneſſe and difficulty, the needleſneſſe of it, the preciſeneſſe of it, the diſrepute of the world. Breake through theſe armies to the well of *Bethlem*. Foſter no ſecret love of the ſweeteneſſe of ignorance: it kills as the viper: Thinke not, that becauſe this ſinne deprives you of ſence (for the time) of your danger, therefore yee ſhall avoyd it. No: the ignorance of the glaſſe of mercury water (among other glaſſes of roſe water) and the drinking of it by errour, will poyſon you and fret out your bowels, as well as if wilfully taken. In a word, as ye love your ſoules, ſo hate the ſteps leading to this hell of ignorance. And whereas the Divell would have you thinke its an harmeleſſe thing, a tame beaſt, and the mother of good meaning: know its an hideous mungrell: a monſter of many heads. Cry out againſt it as *Creſcentius*, that Cardinall did of the blacke dogge, which came into his chamber. Beate out the blacke dogge, beate him out. This ignorance is the true blacke dogge, and the Divell himſelfe. Know that its as the ſurfet and drun-

2 Branch. To the people. Admonition. 1.

Marke 6.25.

Iohn 3.20.

2.

3.

4.

Woefull fruits of ignorance.

Drunkenneſſe of the ſoule; for, as that ſurfeit, ſometime makes men mad, ſometime merry, ſometime ſullen, ſometimes fearefull, ſometimes bold and ventrous, ſometime quiet, but ever fooles, ſo does this: ſometimes it breakes out into ſottiſh ſtupor of heart, ſometimes into madneſſe and villany, ſometimes into deſperate preſumption and ſcorne of all meanes, ſometimes into ſlineſſe and ſubtilty, ſometimes enmity and malice, ſometimes ſuperſtition and Popery, but alway to miſchiefe and miſery. And in a word, it makes every Idiot uncapable of the Sacrament, eating and drinking his damnation, not diſcerning the Lords body. This damnation ſleepes not, becauſe thou ſleepeſt: God ſhall awaken thee one day with ſad confuſion.

Pſal 4.

Exhortation

Laſtly, this is exhortation to all Gods people that they bring knowledge with them to the Sacrament, and try themſelves about the competency and ſavingneſſe of it. If thoſe whom it concernes, forget their duty to us, yet that ſhall not excuſe us; let every one examine himſelfe about his owne knowledge. It will be asked how this tryall ſhall be made? I anſwere. By

Trialls.

The 1.

theſe rules following, or the like. Firſt, If our hearts tell us that we have ſo prized knowledge of Gods will and the Sacrament in ſpeciall, that we have fought it as pearles: have attended upon the ordinances in ſeaſon and out: have choſen rather to be at coſt with God, than to forgoe the knowledge of his truths. No heate in Summer, cold, raine, windes, ſnow in winter have hindred us: but as hee that ſoweth or reapeth, takes his ſeaſon, ſo have we; ordering wiſely, yea undervaluing other affaires, commodities, liberties, to make a purchaſe

Phil. 3.

of truth, buying it whatſoever it coſt us, not ſelling it whatſoever we may have for it, wives, farmes, Oxen; but returning to them with our ſecond affections, when God hath had our cheefe courage and ſtrength: this is a good ſigne.

The 2.

Secondly, if we goe not to worke by halfes, that is, to catch up knowledge in what kindes we pleaſe, ſcumming off the fat and ſweete of the eaſieſt duties, or that which will ſtand with our owne wils or knowledge of ſome Promiſes or priviledges. But as for knowledge of our ſelves, our natures, our ſinnes, we are backward to them: If we rejoyce that there is a word that croſſeth us in our belovedſt ſinnes, that ſmites us under

the

the fift rib moſt mortally, compting it as balme: eſteeming the words of the miniſter in that kind as ſweete as any: refuzing no information from God which concernes us, not kicking at it, but ſaying, The word of the Lord is good, its a good ſigne. Pſal. 141. 5. Eſay 39, 8.

Thirdly, if as we have ſitten at the feete of Chriſt attentively while we heard, ſo afterwards we ponder the things wee have heard: digeſting them, and chewing the cud of them; till they become nouriſhment unto us, and till that which is truth in the underſtanding, becomes love in the ſoule, cauſing the word to dwell plentifully in us, ſwaying us (as the ſcepter of Chriſt) to all obedience in our courſe, living by fath, bearing our croſſes and the like: its a good ſigne alſo. The 3. Luke 2. 51. Mat. 13, 43. Col. 3, 16.

Fourthly, if we come and goe, to and from the meanes of knowledge with appetite, ſavor, delight and hunger. That is, if we come with a view of our ſpeciall errors and ignorances to be freed from them: and if when wee have ſucked out the ſappe of one ordinance, we are unwearied and goe to another, if by any meanes we may attaine to true knowledge: and that we take as well other occaſions to enquire, adviſe, pray, meditate, conferre, and reade the Scriptures, as at the Sacrament, and uſe extraordinary helps aſwell as ordinary, by others aſwell as our ſelves, yea the meaneſt; not diſdaining to be diſciples even to the Ant, the Horſe, the dumbe creatures, ſo wee might learne, its a good ſigne. The 4. Prov. 6. 6.

Fiftly, if the knowledge we get, be ſweete and harmonious, according to the analogie of faith. That is, cleere, evident, convincing, orderly, and agreeing with other parts of the word, unto which (as the linkes of a chaine) it belongs by coherence, ſo that by knowing ſome one threat, command or promiſe, we conceive of more, and be not ſtill in darkeneſſe, and doubtfulneſſe, about the truths of God, its a good ſigne. The 5.

Sixtly, if as our knowledge encreaſeth, ſo our humility doth alſo grow withall. If it awe us, tame us, mortifie us, and teach us to denie our ſelves, as it did good *Iudas*, who ſayd, Lord what is the cauſe why thou ſhouldſt reveale thy ſelfe to us and not to the world, it is a good ſigne. Commonly men either are blockes under the meanes, or if they thrive in knowledge, the Divell puffes them up in the companies where they become, ſo that The 6. Iohn 14, 22.

that they must rule the roſt, & be prayſed, or elſe all is marred. But true knowledg ſerves eſpecially to ſhew us our ignorance, and ſo to abaſe us more than when we were empty: ignorance is ever moſt bold.

The 7. Seaventhly, if our knowledge be a welſpring to runne out to others as well as to teach our ſelves. If our lippes be as a fountaine of life, and never ſtands as a lake, putrifying and ſtinking, but alway is dropping, as thoſe Olive branches *Zach.* 4. were into the Candelſtickes to maintaine their burning: So, if we be alway dropping as dew, and raine upon others that are dry and barren, wives, children, others, its a good ſigne.

Prov. 15. 4. Zach. 4. 3. Deut. 32. 2.

The 8. Laſtly, if we revive the knowledge of the Sacrament in our owne ſpirits, and linne not, till that we know of it, ſet our teeth on edge to the Sacrament, and whet an appetite in us unto it, it is a good ſigne, that we reſt not in the lazie habite of that we know, but ſet it on worke to the end it ſerveth. Theſe and ſuch like Trialls, may ſerve for this uſe, which if we ſhall ſanctifie to our ſelves by prayer, they may ſtand us in ſome ſteed, for the triall of our knowledge.

Vſe. 5. Comfort. To conclude, becauſe I doubt not but the weake and tender chriſtian wil be ready to ſnare himſelfe with theſe rules, and rather hold off himſelfe by them, than encourage himſelfe to the Sacrament. Therefore theſe two things let me adde. 1. Be not diſmayed in thy ſelfe by thy ſmall meaſure of knowledge, ſo long as there is ſoundneſſe of minde in thee, which may bee aſwell in a little as much. The Lord will require of thee according to that thou haſt, and no more. Bee faithfull in a little, and thou ſhalt bee ruler over much. Excellent is that of our Saviour *Iohn* 7. 17. If any man doe the will of the Father, he ſhall know of the doctrine, more and more: and if a man keepe my word, I will come nnto him, and acquaint with him. Looke to thy obeying heart, and that hath a promiſe of knowing, yea and that experimentally, which is better than all rules or conjectures. Againe, if thy knowledge be ſound, though weake, yet let this bee no let of receiving the Supper: for that ſerves for the weake, both in knowledge and in all other gifts. Chriſt Ieſus is given of the Father, to be unto thee wiſedome aſwell as righteouſneſſe: come

2 Caveats.

to

to his feaſt, and it is a good time to aske it; for him hath the Father ſealed in the Sacrament to be thy Prophet, and he will give thee of his fulneſſe, even knowledge for knowledge, yea, richly, and without upbraiding. And for this grace of Sacramentall knowledge, thus much. Iohn 6. 27. Iames 1, 4.

CHAP. V.

Of Sacramentall faith; and the triall of it.

I Take it for granted, that the wiſe Reader will remember that which was before ſaid, that faith is not required as all other graces are, that is, onely for the better receiving of the Sacrament. But that it is above all other the moſt eſſentiall grace, and the immediate inſtrument of receiving that which the Sacrament exhibits: By how much the more diligence ought to be uſed by a Chriſtian Communicant, that this grace be tried to be ſoundly wrought in him, and revived at the Sacrament. This caution being premiſed, I come to the matter it ſelfe. Entrance.

For the better conceiving whereof, what this triall of faith in the Sacrament imports, I thinke it meete, by ſome ſteps to ground this point in the Readers minde, and to lay downe theſe three things: 1. That the Lord offers the good things which he beſtowes upon his faithfull ones, onely by and in the way of a promiſe, which faith laying hold upon in ſpeciall, takes the name from that promiſe; as Sacramentall faith is ſo called from a promiſe of a Sacrament. Secondly, that each particular promiſe depends upon a former maine promiſe; that is, the promiſes of Sanctification, upon the promiſe of Iuſtification, and the promiſes of more grace and growth upon the firſt promiſe of reconciliation, and ſpirituall or lively being in grace: ſo that he who would trie the latter, viz. a promiſe to grow by a Sacrament, muſt firſt trie his intereſt and part in the maine promiſe. Thirdly, that who ſo hath by ſound evidence prooved his right to the firſt; may and ought with lee more eaſe proove Grounds of this point named.

his right to the latter, faith in the latter depending upon experience of the former.

The 1. ground Heb. 4. 13. Step. 1.

Touching the first of these three, viz. That God offers and conveighes all his goodnesse by a promise alone (externally) conceive it by these few steps. First, it being God our Father alsufficient with whom the soule is to trade for his graces (*as* Iam. 1. 17. Saint *Iame* saith, *Every good gift and giving commeth from the Father, who of his owne good will begat us*) we must know, God is infinite, immortall, and incomprehensible. Needes then must it be that this infinite good convey himselfe to a finite subject by such a meane and way, as the poore weake carnall creature can reach it. For else what proportion is there betweene one and the other? How shall flesh comprehend a Spirit? No more than a little childs short arme can reach a thing farre beyond it. Therefore the Lord conveyes himselfe to the poore soule, by an ordinance: which is such a thing as consists of a spirituall, and yet an externall or sensible nature. An Ordinance is the subject to which God communicateth himselfe and his goodnesse, with a power of his Spirit to carry them to the soule: as by preaching of the Word to the eare, through the sound of a mortall voyce: By prayer, consisting outwardly of sentences & order: By the Sacrament also, standing of outward weake Elements: The Lord carries to the soule by these, most inward and spirituall things.

Steppe 2.

Secondly, though an Ordinance have Gods good things contained in it: yet still there is a great gulfe set between us, our spirit and minde, and betweene the good of these Ordinances; for we are blinde, and they are mysticall and heavenly. Wee may sit and heare, and receive the Word, or the Sacrament, and yet we may be held off as it were at staves end from the good and life of an Ordinance. There must be a second meane to bring us and them together. This meane must be the flesh of the Lord Iesus in an Ordinance. All Gods good things being first given to Christ our Head and Mediatour, that so by his flesh they might be conveied to us familiarly: needes it must be, that except Christ be in an Ordinance, as our Prophet, Priest, and King, that so by him they might be united to us, first sensibly, after savingly: it can not be that any Ordinance can doe

doe us good; wee ſhall ſtill bee ſtrangers to it, though our bodies and ſences be never ſo neere it. For example, Prayer is an Ordinance, by which God imparts himſelfe deepely to the ſoule: yet except the ſoule caſt anchor upward by faith upon the fleſh of our Advocate, giving ſtrength and life to it; Prayer is but a morall devotion, and a meere ſhaddow in reſpect of uniting thoſe good things to the ſoule. Likewiſe the Word of God preached, if it want the fleſh of Chriſt our Prophet and Head: it will carrie nothing, ſave by a bare ſound into our eares: The words he ſpeakes are life and ſpirit, and muſt be carried by the ſpirit of our fleſh into us, or elſe not at all. And note this. The more of Chriſts fleſh an Ordinance containes, the more it imparts Gods good things to the ſoule. And ſo the Sacrament of the Supper, conſiſting of the very materials of Chriſt, fleſh and bloud, muſt needs be very powerfull meanes of grace to the ſoule: and muſt needes carrie the good things of Chriſt, both in point of ſatisfaction and of ſanctification, pardon, and holineſſe; into the ſoule in a more peculiar manner, as being the inſtruments of both. Ioh. 6, 63.

Thirdly, as Chriſt in an ordinance is the way of Gods conveying himſelf: So Chriſt is conveied in an ordinance by a promiſe or els not at all. Take away Chriſt and an ordinance is nothing: and even ſo, take away a promiſe, and Chriſt in an ordinance is of no effect to thee: The ordinance is excellent becauſe Chriſt is there: Howbeit thou art never the better for it, becauſe thou wantſt a promiſe, by which Chriſt conveies it to thee. So many ordinances as God grants thee, ſo many promiſes he makes to thee of bleſſing: one ordinance is not the better for the promiſe of another: Prayer cannot looke at the promiſe of hearing; nor hearing of a Sacrament, becauſe each of theſe are ſeverall meanes of conveying Gods good things unto thee. But each ordinance muſt have a ſpeciall promiſe: Chriſt in it comes in and by the way and channel of a promiſe. The cauſe is plain, becauſe no ordinances can be ſavory, except mixed with faith, and faith there cannot be, where there is no promiſe for it to worke upon. Steppe 3.

The concluſion then of this firſt ground, is this, If God will give his graces to the ſoule, it muſt be by the meane of an Ordinance, Concluſ. of 1. ground.

Ordinance, of Christ in an Ordinance, and of a promise. A promise is the immediate way by which Christ in an Ordidinance is made ours. As the promise is, so faith beares her name: faith in a promise of the Sacrament, is Sacrmentall faith: and he that would try whether hee gets by the Sacrament, must trie his Sacramentall faith. This for the first ground.

Vse of this ground.

Act. 2.

Ere I proceede, let this point teach us to mourne for the common sort of Christians, and Receivers of the Sacrament, of whom I may say, as those in the *Acts*, said to *Paul* of the Spirit: *They never heard whether there were a Spirit or no.* So, these worshippers of God, and hangers upon Christ and his Ordinances, yet cannot tell us, whether there be any promise or no, any faith in a promise or no. They will keep their Church, and come to the Ordinances, pray, and receive, but the way of faith in the promise they have not knowne. To whom I say, save for fashion sake: What differs a Popish corrupted ordinance from a pure Ordinance of God (I say, in respect of good to thee) yea what differs thy absence from thy presence, in this regard? Oh tremble at this, all ye that professe God, and yet know not a promise, nay, I say! professe to beleeve and yet know not a promise. Was it ever heard that faith could subsist without a promise? Oh therefore I say to all such, judge what case yee are in: ye are without God in the world, and are still barren of all his good things, either of Reconciliation, or of Regeneration: your Baptisme, hearing and receiving are emptie, and never doe him good: For you never got any thing by a Promise: A promise never wrought upon you any life of God, or growth in that life: ye never saw neede of Gods good things, never emptied your selves of your selves by selfe-deniall; If yee had, these would have presently brought yee to a promise to bee sustained by, as the Woman of Samaria drew her neighbours to Christ. I conclude therefore, the faith which such pretend is an Idoll; a faith hanging upon the bare story of a God, a Creator, a Christ, a Redeemer, not in God; and such a faith is a meere hangby and formall notion of a thing a farre off: its a faith of the Church, a faith of contemplation, a faith not of adherence to a promise, but of meere

meere heareſay of things, which thou never, either felteſt any neede of, or ſoughtſt any part in. And therefore whoſoever thou art whoſe faith is no other, know that thou liveſt a moſt wofull life, without any of Gods gracious influence, and when thou dieſt (except thou be changed) thou ſhalt die without comfort or hope. Therefore, to this thy heareſay of God and his good things, adde faith in a promiſe, and thou ſhalt enjoy God in an Ordinance, and by name in the Sacrament ſavingly, really, and comfortably. Oh! let all thy weariſome and miſpent former time, ſting thee for thy unprofitableneſſe, and now in time looke about thee.

I come to the ſecond ground. Every particular promiſe of good things from God, is planted in a generall and maine promiſe. So that he who would try him ſelfe whether this or that good thing be his or no (as the gift of patience, right uſe of the croſſe, growing by the Sacrament, &c.) muſt firſt trie whether he be in the Covenaut or no, which is the wel-head of the reſt. For this one Covenant, to be our God reconciled, includes, yea, gives a being to all other promiſes, that God in this or in that, will be our All-ſufficiency. True it is, each poore ſoule ſees not this. The reaſon is, becauſe they judge of the chiefe promiſe, according to the limit of their preſent feeling; that is, becauſe in the agony of their loden ſpirits, they feele moſt need of Chriſt to eaſe their conſcience of guilt, and to ſettle peace, therefore they ſee it not to reach further than their preſent neede. Whereas, Chriſt being ſuch a gift as either is wholy denied, or wholly given, cannot bee divided; but is by the ſoule (if ſhe knew it, and were not too narrow to contemne it) received as he is given, all at once. Onely the ſoule retailes him in particular, as ſhee meetes with her needes of him; and then by recourſing to the maine promiſe, finds her right to all the reſt. As the ſmaller boates tied to the great ſhip, follow their motion; ſo is it heere. At leaſure the ſoule comes to ſee her penny worths, which at the firſt appeared not: even as a purchaſe of worth, doth not all at once appeare to the buyers ſence, but at leaſure, as the cõmodities of it come to hand. Now when the ſoule comes to behold them, then ſhe ſees all couched in a generall gift of Chriſt made to be her peace and

The ſecond ground of this point.

1 Cor. 1, 13.

pardon. Secondly, the reaſon of this is, becauſe God is the God of order. He firſt ſets the ſoule out of the danger of *Adams* forfeiture of grace, becauſe the ſoule is not elſe capable of any good thing. Now in taking away this guilt he aſſumes the ſoule againe into union and fellowſhip with him in all the good things which ſhe enjoyed before. When the gulfe is taken away which ſeparated the ſoule, then the way lieth open to the ſoule to recover all her priviledges in time paſt. Thirdly, this is true in reſpect of congruitie of providence: For having once granted a being to the creature of ſpirituall life, he doth therein binde himſelfe to a ſupporting of that life; elſe hee ſhould pluck e downe that which he hath built, and undoe his owne worke. As *David* ſaith, *I am thine, Lord, ſave me*. I meane not that beleeving one promiſe ſhould ſave us a labour in beleeving the reſt: But become a good pledge of performing the reſt. As all the promiſes of God in Chriſt, are yea, and Amen: ſo, all ſpeciall ones are yea and Amen in the generall. *He that hath given his Sonne, how ſhall he not with him give us all things?*

Pſal. 119. 94.

2 Cor. 1. 20.

Rom. 8. 32.

Vſe of the ſecond ground.

The uſe of which briefely is, to inſtruct and convince us of that horrible treaſon to Gods Alſufficient promiſe, which every one is guilty of, who will not cleave to God in his firſt and maine promiſe of mercy and redemption. Alas, what man is there who oft deſcries not to find God good to him in the Sacrament, there to fill him with good things, ſeale vp his pardon, purge out his corruption, and the like. But becauſe hee ſeekes not to know God in his Covenant, how ſhould his Seale doe him good? What is a Seale, ſave a relation to a former bargaine? If thou never ſtraket hand with God for his Chriſt thy righteouſneſſe, how cameſt thou in for his wiſedome, ſanctification, and redemption? They belong not unto thee: either thou muſt have all Chriſt to ſet thee out of feare, or thou haſt never a whit of his benefits. And to apply this to the preſent point, how ſhouldſt thou come to God by ſpeciall faith in the Sacrament, when thou wanteſt him in the chiefe faith of the firſt promiſe? Oh! thou cutteſt off thy ſelfe, thou knoweſt not from what liberties, and mercies, when as thou art careleſſe to be made ſure of the maine. Thou ſhouldſt diſ-

pute

pute thus: The time will come, when I ſhall crouch to God for ſtrength to beare the Croſſe, to be afflicted in all my afflictions, to die willingly, &c. But then why doe not I the whileſt make ſure in the maine with the Lord, that he might finiſh his owne worke and ſave me, becauſe I am his? Doubtleſſe if I dally with this, or goe upon falſe grounds, deceiving my ſelfe, the Lord will be guiltleſſe in not regarding mee, becauſe the time was when hee cried out to my ſoule, Beleeve, robbe mee not of my glory, diſtruſt mee not in my offer: But becauſe thou wert deafe to my cry, ſo its juſt that I ſtoppe mine eares at thine; goe therefore and ſeeke releefe of thy idols of eaſe, ſelfe-love, and the world which thou preferredſt before mee. It is with thee as it was with Iſrael, *Iudges*, Chapter 1. verſe 21. The Lord had given them one promiſe for all, to drive out the Cannanites; now becauſe they beleeved not the maine, therefore here one Cananitiſh city, there another prevailed, and became goades and prickes to them. And ſo, hence it is, that neither promiſe of Sacrament or of other Ordinances doe prevaile to purge out their luſts, but they remaine as thornes unto them, becauſe they never tooke paines to joyne iſſue with God in the truth of his Covenant to pardon them, and make them his beloved. Thus much for the ſecond ground, teaching, that the triall of ones ſpeciall faith, reſts in the triall of the maine.

Prov. 1. 24.

Iudg. 1. 21.

The third ground iſſues from this ſecond, viz. That the triall of our firſt beleeving, may, and muſt make the other eaſie and familiar. Its our great ſinne if it bee otherwiſe, For why? The Lord gives us aſſurance of the one in the other; yea, teaches us to argue from one to another without wavering, ſo far as our weakeneſſe will permit. Excellent is that of *Paul*, *Rom.* 5. 10. *If when we were enemies, we were reconciled by his death, how much more being friends, ſhall wee be ſaved by his life?* Marke his manner of ſpeech, How much more? If God made that eaſie to us, which ſeem'd impoſſible, how much more eaſie is that which is under a direct promiſe? if God had caſt us quite off being enemies, we had the mends In our owne hands, and could not complaine: But having his

Ground 3.

Rom. 5. 10.

word to make good our owne desires, wee have the Lord tied to us, and at a kinde of advantage, (be it spoken with reverence) so that wee cannot be defeated. Great is the oddes betweene being an enemy formerly, and being now reconciled. He that will release a stranger from prison, and pay an hundred pound for him; will (in reason) lend a friend twentie shillings. Such an argument is this heere.

Vse of the third ground. 1. Conviction.

The use of the point is, first, to condemne the practise of all such, as having found the Lord above their expectation in the promise of reconciliation, yet dare not trust him for some shreds (in comparison) of blessings of lesser nature, as to overcome their passions, revenge, worldlinesse, &c. Oh! Thou art like

Esay 7. 12. *Ahaz* and his subjects, who would not tempt God in asking a signe, when as yet they beleeved not without it. The Prophet

Verse 13. tels them: *Is it not enough that yee weary men, but ye must weary my God also.* Thou tyrest the Lord, when he seeth that none of his wayes will prevaile against thy infidelity. But still thou art ever out and in with him (as *Ioabs* sword that could not hold in his scabbard) and putst him to crie out, *Oh! Ephraim, oh, Iudah, What shall I doe, or how shall I intreate*

Hos. 6. 4. *thee?* Is the worke of faith as farre off now as when thou first beleevedst. Oh! weake (if not froward wretch) how long shall I suffer thee? As they in the wildernesse, whom no miracles, no providence could perswade, but were as farre to seeke at the end of fortie yeares as the first day. Oh! the Lord loves when his Schollers are apt to learne, (especially this lesson of faith by many warnings;) and when our experience teacheth

1 King. 10. 23. us to buy and sell upon his word. But to seeme to trust God with the foiling the enemies of the hils, and yet to distrust him with those in the vallies: to pretend that they doubt him not for heaven, but distrust him for earthly blessings, surely it either justly calls thy first beleeving into suspicion; or else argues a careless heart, not able to improve thy Talent of reconciliation, to warrant thy faith for a poore supply of this life.

Vse 2. Secondly, it should very much presse upon those in speciall, who are to receive the Supper (in which the Lord offers the encrease of first graces received in Baptisme) to trie their Sacramentall faith with all readinesse of minde. Is it easier to

doe

doe by many degrees, than to beleeve the promiſe of mercy at firſt? And doth the Lord with farre greater eaſe (as I may ſay) beteame to the ſoule growing in faith, than breeding of it? Why then doe they who beleeve come to this triall with ſo much adoe, and bury the Talent of God unthankefully in the earth? As thoſe ſervants of *Naaman* told him, If the Prophet had bid thee doe ſome great thing, wouldſt thou not have done it? How much more then, when he onely bids thee, *Waſh and be cleane,*? So ſay I, put caſe the Lord required the greateſt worke of thee, would it not ſeeme ſmall in reſpect of the good of the Sacrament? How much more when he ſaith, Revive thy faith, in the promiſe of the Sacrament? If thou wert bidden to trie what almes thou haſt given ſince thy laſt receiving, or what prayers thou haſt made, or what zeale thou haſt uttered againſt ſinne, &c. oh, how wouldeſt thou plod, and gather thy goodneſſe together? Now when the Lord ſaith, Revive the edge of thy faith once received, oft renewed, quicken it up in ſome Sacramentall promiſe or other, ere thou come to the Supper; lo, how hard a taske it ſeemes, Why? ſave that thoſe morall duties partly are from thy ſelfe, and are mixt with ſelfe-love: But the other is a meere divine grace without thee freely given, and relying barely upon the promiſe, and behold how tedious it is: whereas thou ſhouldeſt ſay, If I were found of God when I ſought him not, how much more eaſie will it be when I ſeeke him unfeignedly? If mercy were free, when I had no promiſe, who ſhould doubt of the more aſſurednеſſe of it, when God hath tied himſelfe: Surely the verie eaſe of it ſhould teach us to diſpute ſtrongly for our ſelves, the Lord teacheth us to argue for our ſelves: In other matters that ſerve for our owne ends wee can argue faſt enough; but in this, either God muſt put us to it, and ſhame us, or elſe we will loſe our benefit for lacke of pleading, and ſo, come to the Supper, with a dead or unrevived faith. May not the Lord repent him of all his coſt, when he ſees ſo ſmall profit? And thus much of this third ground.

2 King. 5, 14.

Eſay 65. 1.

The point it ſelfe.

Two waies of trying faith

1 Firſt, beleeving.

Now having premiſed theſe things thus, let us apply them to the point in hand. The Queſtion then will be, how a Chriſtian may try his Sacramentall faith? I anſwer, by theſe two

wayes

wayes. 1, When he can prove by good evidences, that he hath beleeved the promise of reconciliation already. Secondly, when he can revive his faith upon the promise of the Sacrament. Therefore of these two I will speake a little, and so come to the use of the chapter.

Question. How may first beleeving be tried.

Answ. It will first be demanded, how a Christian may find and trie himselfe to have beleeved savingly? To which I answer, this may be done sundry wayes. 1. By the meane conducing (in the purpose of God) to beleeve. 2. The Object upon which the soule looketh, that it might beleeve. The 3. The Roote, out of which faith springeth. 4. The Act it selfe of beleeving. 5. The scope and end which faith propounds to her selfe in beleeving. The 6. and last, The effects and properties ascribed to faith. The order wherein I would lay downe these points, is this, 1. I would propound the truth of them. 2. Shew how the soule may try it selfe about them. Which ere I enter upon, let the Reader (for avoiding of confusion) take notice, that in the second Chapter of this Treatise, under the head of assisting grace, I named five trials which doe all agree with that which now I am to speake of the triall of beleeving. Onely there necessitie lead me to speake of the end of calling, here more specially I treate of saving faith: Let not any thinke that I make these two, diverse: But let him borrow what light that point will affoord for the better conceiving of this; and so adde what this point affoords to that: knowing that the grace of faith is the upshot of calling. This by the way.

1 Position. The meane conducing to faith.

Now for the first Position. The meane conducting unto faith, is, the distinct understanding of the Doctrine of the satisfaction of Christ, both in life and death. It was the foundation of Election, *Ephe.* 1. 3. (not the cause) in which the Lord answered his owne Iustice fully, to the end that hee might set open a doore of mercy to poore *Adams* lost posteritie. Now, that which was a meane ordained by the Lord, for the declaring of his righteousnesse in saving, must be the meane also to conduct the soule to fasten upon the offer of God. For why? As nothing save a ransome could stop the course of Iustice, or cause him to be reconciled with a sinner: so, nothing can stop the feare of conscience guiltie of wrath, nor

Rom. 3. 25.

warrant

warrant her, that ſhe may be reconciled to God, ſave this propitiation. Till the ſoule come to know, that anger is not in God: ſhe cannot thinke ſhee may dare come neere him; ſeeing ſhee knowes him to be a conſuming fire. Therefore, 2 *Cor.* 5. 20. 21. *Paul* grounds a feare full ſoule ſtrongly upon this bottome. Be reconciled to God (poore ſoule.) For why? Hee hath made him to be ſinne that knew none (both by obaying and ſuffering) that wee might be the righteouſneſſe of God in him. So ſaith *Elihu*, *Iob* 33. 24. *Deliver him, for I have received a ranſome.* Eſay 27, 4. 2 Cor. 5. 22. Iob 33, 24.

The triall then of faith by this Rule is this. Canſt thou ſay truly that in the conflict of thy ſoule with Gods anger for thy ſinnes, (thy long lyen in, deepely died ſinnes, both of omiſſion, commiſſion, morrall, ſpirituall, offences and revolts) thou haſt beheld the meane of grace, in the alſufficient merit of Chriſt? Hath this ſtai'd thy heart, that God hath cut off his plea againſt thee, in giving his Sonne to ſatisfie? Canſt thou ſay, that thine high Prieſt hath brought thee to God, and cauſed thee to ſee his face with joy? Haſt thou ſent Satan to Chriſt, and told him, God cannot be ſatisfied, and yet angry ſtill? Haſt thou found ſtrong conſolation (in the purſuit of Satan) from this, that thou beholdeſt this citie of Refuge, the ſatisfaction of Chriſt as a ſure Sanctuary to reſcue thee from the avenger of bloud? Haſt thon dranke of this brooke (or well-ſpring) and lifted up thine head in hope of being accepted? Deny not thy ſelfe; if it hath beene thus with thee, it is a good ſigne: I ſay, a good ſigne, if thou haſt any condition of faith, any feeling of thy burden, wrought in thee, and ſending thee to this meane. For why? By vertue of this price, the righteouſneſſe of wrath is turned into a righteouſneſſe of mercy; ſo that it is a meete and equall thing with God (having thus received a ranſome) to forgive: yea in Chriſt, God himſelfe was reconciling the world: and now he doth declare his righteouſneſſe in juſtifying a ſinner through the faith of Ieſus: yea, thou maiſt ſay with *David*, *Save me O Lord, according to thy righteouſns.* See *Rom.* 5. 26. 2 *Cor.* 5. 17. Triall by this. Heb. 10. 20. Heb. 6. 18. Pſal. 130. 7.

Briefely for the 2. The object of faith, which is the promiſe, which containeth 2. things, either the good things offred in the promiſe The ſecond object.

promise, or the hearty meaning and purpose of him that freely markes the promise. The good things offred in the promise, (pardon, peace, a purged conscience, life of grace support in grace, the earnest penny of the Spirit, and the like) serve to draw the affections (which carry the soule) unto God, and to dash out of countenance all false objects of gaine, ease, pleasure, lusts, to draw the soule to God in desire esteeme of mercy, and in hungring, mourning, and endeavouring after Christ. Secondly, the manner of offring these good things, being free, full, faithfull, entire, and simple, (exceeding desirous the soule should embrace them, sorry it should reject them, arging it to beleeve) serves to put it out of question, that the Lord meanes as hee speakes: else needed he not to have prevented us at all: but seeing even when we were enemies, neither deserving, nor desiring any favour, yet the Lord out of the meere graciousnesse of his heart would needs bestow it upon us; therefore he would have us conclude, he will not repent him of his freedome, if wee come in to lay claime and plead this promise.

Rom. 5. ut supr.

Triall by this.

Try thy faith then by the promise, thus; first, whence came those dispositions of heart in thee, I meane those teares of thine, those desires, prayers, fastings, and diligent searching after grace? Came they from selfe-love, or from an heart of baseness, bringing thy money and cost to God to buy mercy? If so, thou hast little to boast of: but if the good things of the promise wrought them in thee, if thou can say, that faith, and the preparations to faith proceeded from the promise: The good things offered therein, drew thee to God, as with cords. If thou canst say, that thy good affections could never purchase faith; rather that promise which bred faith, bred also those affections in thy soule, because thou saweſt God willing to save thee, and pardon thee, therefore thou mourneſt after him, prayeſt unto him, and (as *Nineve*) couldst not give him over: the rising of the Sunne, caused this dawning of heart in thee, and these making towards grace, it is a good signe. Secondly, try thy selfe thus: If the freedome, fulnesse, and strength of the promiser, have truly wrought upon thee, then thy base conceits of the Majesty of God are vanish'd, I meane

Ionas 3. 9.

thy

thy enmity and hate full ſpirit is gone. And whereas thou once couldſt not thinke a good thought of him, but all thy thoughts framed him rather to be angry, envious, cruell, unbeteaming; now thou ſtoppeſt, and (as one better ſetled) beginſt to ſay; oh my poore ſoule, who couldſt never get out of thy ſlavery and ſlightneſſe, thinke of the promiſe a little better? What wilt thou ſay if by all this offering, urging, expoſtulating, charging to be reconciled upon paine of hell, the Lord meanes thee well? Perhaps he may. If while he ſeekes to ſave thee, thou devize how to get out from him: will it not be bitter at laſt? Thus weake hope breakes the ice, and ſets the ſoule forward. Then the Spirit of grace createth in thee both thoughts and affections of ſuch ſtrange goodneſſe, bounty, long-ſuffering, free grace and compaſſion, that thy heart breakes into wondring at him, and ſaying, *Who is a God like to our God, forgiving and paſſing by the ſinnes of his people?* Who could finde his enemie at the vantage, and not deſtroy him? Therefore my ſoule is even carried into the ſtreame of his grace, and perſwaded to beleeve. I ſee the good will and meaning of his heart ſhining in his promiſe; and whereas it was wont to be a barren ſound and emptie noiſe for me to heare a promiſe: now I ſee it as a veſſell ſtanding full and running over, yea, a ſtreame to carry me in, with holy confidence, ſaying, If the ſtrength of Iſrael can lie, if free grace, if faithfulneſſe it ſelfe can ſhrinke backe and deny it ſelfe, I am content to periſh. Thirdly, trie it thus; If a promiſe have beene thy Object, then thou confeſſeſt that the power it ſelfe to beleeve is in a promiſe as well as the motives to beleeve. The promiſe is the inſtrument of the Spirit to perſwade: And as when the Lord made a promiſe to the Iewes that if they did come to the Temple to worſhip, hee would keepe their dwellings and goods ſafe the whil'ſt: Lo, this promiſe had in it ſuch a power as held off all Robbers and enemies from attempting any pillage: they durſt not, they could not; ſo much more in the promiſe to a loaden heart, there is alway the ſtrength of God to effect that which he promiſeth: and ſuch a ſoule neede not ſtand out ſtrangerlike and ſay, here is a ſweet promiſe, if I could beleeve: But here is a promiſe ſtrong and able to cauſe mee to beleeve it:

Mica 7. ult.
1 Sam. 14, 19.

If

If in any measure these trialls be in thee, they are all good signes.

Triall 3. By the roote of it.

Thirdly, trie thy faith by the roote of it, which root is selfe-deniall. All other graces seeme to have some inherencie, and being of their own in the soule: onely faith is rooted in the overthrow of a mans selfe. This selfe is nothing else save the spirit of old *Adam*, resisting the Spirit of grace, and as we see in defenced cities some of their Bulwarkes are out-workes and retrenchments, others are maine forts neere the walls, wherein their chiefe strength consisteth: So here, selfe hath her out-workes, selfe-wealth, selfe-ease, credit and esteeme, learning, parts, experience. These are more easily cast downe, because Christ and they are of two severall kindes. Others are forts of greater consequence, in which the heart more trusts, as carnall reason, and the wisedome of the flesh, which *Paul* in 2 *Cor.* 10. 5, calls high thoughts and strong imaginations of flesh, setting themselves up against the obedience of faith; so also Religious duties and performances, whether will-worships of Papists, or duties required, as Iewish righteousnesse by the Law: and all the devotions of carnall Protestants. To these I may adde the secret counterminings of the heart, mixing it selfe with the preparation to faith, and so destroying the worke of God, as selfe-mournings, desires, and use of meanes. Now of all these, the Scripture tels us, That if any will beleeve, hee must denie himselfe, and be content to be stript of those, or else grace will not dwell in him, Trust not in thy owne wisedome, but trust in the Lord, *Prov.* 3.5. So *Paul*, *That I may be found, not having my owne righteousnesse of the Law, but of faith.* See how *Paul* opposes them. All the frame of Creation, Redemption, yea, of the whole Word of God prooves it. God will not give his glory to another. *He that boasteth, must boast of the Lord.* Two suites of apparrell may as well agree with one body at once, as selfe and Christ (in equall termes) to a soule. The red earth had never had the breath of life put into it, if it had not beene a meere dead patient, and at Gods dispose to be as he would have it. The flesh of Christ had no subsisting in it selfe, save in the Godhead: and what is else that of *Paul*, God shutting up all in disobedience, that he might have mercy upon all?

2 Cor. 10, 5.

Prov. 3, 5.

Phil. 3, 9.

Esay 42, 6.

Rom. 11. 32.

Not

Not of the willer or the runner, but God, &c. The Doctrine of imputation, what doth it import, ſaue that righteouſneſſe ſtands in counting that as ours, which is none of ours? What elſe is that of the Apoſtle, *Romanes*, Chapter, 11. verſe 6. *If of Workes, not of Grace, elſe Workes were no Workes: If of Grace, not of Workes: elſe Grace were no Grace.* Rom. 9. 16. Rom. 11. 6.

Trie thy ſelfe then by this Rule, Doſt thou obſerve this backebyas of corruption in thy ſoule, alway playing her parts, and reſiſting grace? Is this ſpirit of originall ſinne as irkeſome to thy ſpirit, as the moſt odious ſinnes of ſwearing or theeft? Is it ſo much the more ſuſpected, by how much the more fine ſpunne, and ſubtill, running in the ſtreame of thy beſt Religion? Doſt thou feele it in the Worke of the Law, of the Goſpell, of Sanctification, ſtill reſiſting Grace, and ſtarting as much from the Word as the Sacrifice from the Knife of the Prieſt? Doſt thou wholly ſet thy ſelfe againſt it, both ſelfe on the right hand deceiving thee with thine owne hopes and deſerts; and on the left ſcaring thee with feares of unworthineſſe? Art thou as well afraid of a white Divell, as a blacke, yea, more? Doſt thou tremble to thinke that ſelfe ſhould ſhare with God in thy converſion? Doſt thou chuſe rather to bee as baſe as dung and dogges meate? yea, when thou haſt done all, doſt thou thinke thy ſelfe no neerer heaven thereby, than if thou wert a Publican? Doſt thou confeſſe that there is no bloud, no merit, no congruity in ſelfe, to purchaſe any dramme of grace? And that it is juſt with God rather to ſeeke himſelfe glory by abaſing all fleſh and carnall proppes, than to ſuffer ſelfe to perke above him, or mixe with him? Yea, canſt thou ſay, oh Lord! I chuſe to lie as the duſt under thy footſtoole, and to be at thy pleaſure, as a fatherleſſe Orphan, to doe with mee what thou wilt: yea, when thou art under the deepeſt abaſement and ſelfe-deſertings, and without a ſubſiſting in thy ſelfe; canſt thou ſay, Verily gladdly will I bee under this buffeting, (though it bee as a pricke in the fleſh) that Gods grace may bee another ſelfe and a new principle of comfort Triall by this. 2 Cor. 12. 9.

to

to stay my selfe upon? Yea, in this want of carnall stay, I wait upon the promise to be my stay. If it be thus in any true measure in thee, it is a sweet signe.

The fourth ground. The act of faith.

I come to the fourth ground of trying faith, to wit, by the act of it. And that in two things; First, in the naked and free consent of the whole soule to the truth of God, which is, that he will ease the loaden soule, comfort the mourning, and satisfie them that hunger after righteousnesse. The Lord requires that the soule simply relie it selfe upon this bare Word of his, because he will performe it, without descanting this way or that against it. Secondly, in the relying upon the meere and free act of Gods not imputing sinne, or imputing righteousnesse to the soule; yea, a righteousnesse inhering in another, and not in thy selfe. The Lords act of esteeming and reckoning to the soule the righteousnesse of Christ, is as reall an act, as if hee had infused a reall habite of it into the soule to dwell personally in it, as it dwelt in Christ.

Math. 5,4,5,6.

Esay 1.16.

Psal. 32,1.

Triall by this.

Trie thy selfe then by this rule thus. First, canst thou say truely, that in the beleeving of Gods promise thou didst directly goe from a word, to a word without adding or mixing the slime of thy owne conceits to defile the pureneſse of it? Didst thou with *Peter*, emptied of himselfe, obey and say, *At thy Commandement Lord, I will let downe, though else I should not?* (*Luke*, Chapter 5. verse 5.) Canst thou say, oh Lord, thou bidst a loaden wretch come unto thee to take ease: as if there were no more circumstance in it, than onely so: Lord, I have found my soule loden and pinch'd by thy Word, therfore I come to thee for ease; beleeving that seeing thy selfe art the Author of both words, therefore thou, who wouldst so really lode me, canst as truely ease mee? Canst thou say, Lord in thy words, is neither hooke nor crooke, and therefore as I seeke to adde nothing to it, so neither doe I detract, nor dare I, (Revelation, Chapter 22. verse 18.) but take thy truth as it is in Jesus, even truth it selfe subject to no exceptions or cavills of flesh? I enquire not why thou dost it, or why for mee, and not for many hundred thousands, that lie in their blindenesse

Luke 5,5.

Rev. 22,18.

Ephes. 4,21.

blindneſſe ſtill: Secrets are for thee: but revealed promiſes are for mee: and therefore to thee I leave the one, and claſpe ſo much the more cloſely to the latter, by how much the former is more above mee. If thou canſt find in thy heart thus freely to concurre with free grace, ſaying: Bee it to thy ſervant as thou haſt ſpoken, I dare not deſpiſe thy Counſell for my ſalvation, or gainesay and give thee the lye, but put my ſeale to thy word that it is true: I ſay, againe, if in any true meaſure thou canſt doe thus, it is a ſure ſigne. And ſecondly, if the Act of God in heaven juſtifying a poore wretch, by his bare accompting him his righteouſneſſe, (when yet corruption abides in him exceedingly) yea his perfect righteouſneſſe: can ſo farre prevaile with thee as to ſay, O Lord, thy one witneſſe and approbation of mee, is to my conſcience, as a thouſand, though I neither ſee thy face, nor can heare thy voyce; yet O Lord I accompt my ſelfe as thou eſteemeſt me, even thy perfect righteouſneſſe in the midſt of my greateſt ſinfulneſſe: and all becauſe thy accompt is a done deede: and my faith compts it done in earth, becauſe it is done in heaven: I ſay, this act of thy faith is a good ſigne.

Luke 1,38. Luke 7,30. John 3,33.

The fifth ground is from the end of thy beleeving, and that is, that God may have the glory of his rich grace in ſaving a loſt ſoule. The laſt and full end of God in thy pardon and ſavation, is not, that thou mightſt be happy, but that himſelfe might be glorified. This the Lord ſo lookes at, that all other ends are but ſecond hand ends unto him, although reall ends.

The 5 ground. The end.

Try thy ſelfe alſo in this. Haſt thou ſought the name of God (as cheefe) to bee ſhrined and ſet up in the moſt inner man and ſecret of thy ſoule, above all thine owne ends? Hath the wiſedome of his way of ſaving his elect entred into thy ſoule with admiration? Hath it more affected thy poore humbled ſoule, that God one day ſhall bee admired in thee and them that beleeve, becauſe they obey'd the promiſe when they heard it: than that thou thy ſelfe ſhalt bee admirable and glorious (for ſo thou ſhalt bee) in that glory of his? Are all thy ſprings in him? All thy thoughts on him?

The tryall of this.

2 Theſſ. 1.10.

thy delights, love, and affections in his most rich, wise and glorious grace in Christ? Is thy Spirit wholly drunke up in his wisedome, as the Queene of *Sheba's* in *Salomons*? Could'st thou chuze rather to bee cut off from God (if possible, which yet is not) rather than to robbe him of his glory? And is it thy cheefe crowne to know thy glory and thy life to be hid with him in Christ? I confesse this is to flesh and carnall reason, a riddle; therefore it is the Lord who hath revealed it for a speciall good marke unto thee of sound faith.

1 King. 10, 5. Rom. 9, 1.

Col. 3, 2. 3.

By the properties of faith. 1 Effectuall.

Lastly, among many other Properties of faith in the Scriptures, as that it is unfeigned, saving, &c. These two are most usuall. First, Its called effectuall. Secondly, Pretious. Try thy selfe then about these. First, by the efficacy of thy faith. Faith is called effectuall for this cause, That it overcomes the world. It beares downe before it those distempers which assaulted the soule under temptations and doubtings. Not that the soule is quite free: but as farre as it beleeves, so farre it drownes her distempers as in a Sea of forgetfulnesse. These are of many sorts. Sometime the soule was held under slavish bondage against the freedome of mercy, so that all promises seemed to be lost upon her: Sometime shee was puffe up with vaine presumptuous hopes of a welfare without bottome. Sometimes againe carnall sence prevailed, bearing downe the promise with the unlikelihood, and contrariety to appearance: sometime quarrelling with her selfe about the election of God, and casting the blame of unprofitableness and unbeleefe upon her not being chozen: otherwise objecting her corruption and body of death, and the members thereof unmortified: often carried to rebellion and fretting against God, feeling her selfe defeated of her hope. Againe, sometimes alleadging the greatnesse, continuance of her sinnes, her adding of spirituall sinnes against the Gospell, to morrall against the law: besides, often oppressed with the sence of an hard heart not able to mourne or repent: oftentimes concluding against her selfe, because many beleeved long since she began to bee humbled: or because not humbled sufficiently, or fallen from some steppes of tenderness and humbleness

1 Thess. 1, 3.

What distempers faith overcomes.

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bleneſſe formerly atteyned: or becauſe, ſhe began no ſooner, with a thouſand of the like diſtempers, ſome from melancholy, others from ignorance, or raſhneſſe. Now then try thy ſelfe; hath God wholeſomely held thee under theſe buffetings, to ſhew the endleſſeneſſe and the reſtleſneſſe of them, to the end thou mighteſt by the power of the promiſe, here looſe one, there another? Haſt thou beaten them downe as children with boughs beate downe waſpes or hornets flying in their faces? Haſt thou found the promiſe to allay thy horrors, and perfect love in God to baniſh theſe feares and enemies, ſo that as thoſe accuſers of the woman, *Iohn* 8. one after another they vaniſh and yeeeld to the truth? Doſt thou feele thy temptations to Atheiſme, to deny the Scriptures, to deſtroy thy ſelfe, to caſt off hearing and uſe of meanes and to fall off as *Peters* Cheines when the Angell ſmote him on the ſide? And doſt thou with *Hanna* ſhake off ſadneſſe, by the voyce of *Eli*, the promiſe? Doſt thou grow wiſer, teachabler, more hopefull than before? It is a good ſigne. For thus *Abraham* looked at the promiſe, nor at *Saras* wombe, nor the ſlaying of *Iſaac*: So *Caleb*, ſo others. 11. 1 Iohn 4.18. Iohn.8,9. 1 Sam.1,18. Num.14.9. Iudg.13,21.

Secondly, is thy faith a precious faith? Then it is more unto thee than all other thy graces, as a Iewell is above any other wealth: Faith having ſetled that upon thee which no other grace could, doſt thou keepe it as preciouſly as ſuch a Iewel deſerveth? Doſt thou accompt of other graces, as they borrow light from this? It is well. But eſpecially try it by this: precious things will goe a great way. How farre hath thy faith gone with thee? hath it waited upon thee in thy courſe, and ſhall it ſo doe, till it leave thee at heaven gates? Haſt thou lived by it as upon thy ſtocke, in bleſſings, croſſes, duties, liberties? Pretious things will beare the triall, as gold and the like. Haſt thou beene much buſied in trying thy faith, willing to heare the worſt aſwell as the beſt, and to take nothing upon truſt? Precious things are of ſingular operation, as the ſpirits of wine, &c. Hath faith brought ſuch ſweetneſſe into thee, as makes the ſweete of luſt bitter? Hath it purged thy conſcience from ſtrong luſts? hath it derived 2 Petiouſneſſe in 4. 2 Pet. 1.2. 2. 3. 4.

the power of Chriſt thy King into thee, to ſway thine heart, canſt thou ſay thou carrieſt Chriſt as coales in thy boſome? By theſe effects and properties and ſuch other, examine the truth and ſtampe of thy faith, and if they appeare in thee, come to the next point of Sacramentall tryall with comfort. Thus much for the firſt triall of faith in the firſt promiſe.

Second tryall of faith by reviving it.

I come to the ſecond triall of reviving thy faith at the Sacrament. Now this faith differs not from the former in ſubſtance, but thus: it is a turning from the generall promiſe, to the particular promiſe of an ordinance, as the Supper. For the better direction of the reader, I will lay downe this dutie by ſeverall ſteps. diſtinctly, firſt propounding the ground, then adding the triall.

1 Steppe.

For the firſt of theſe. I ſayd before, that each ordinance of God is a ſeverall channell to convey the Lords goodneſſe in Chriſt to the ſoule. Although there be ſundry ordinances, and ſundry manners of conveyance, yet one hinders not another, but each hath his ſpeciall grace under the cheefe, (which is the Preaching of the word) for the ſupply of ſeverall wants in the ſoule. The benefits of Chriſt are diſperſed diverſely in the ordinances, but ſtill Chriſt is one in all.

Tryall by it.

Try thy ſelfe then thus by the firſt rule. Doſt thou revive thy faith by turning the eye of thy minde carefully upon the ordinance of the Sacrament, as the hand of God to ſettle the gift of Chriſt thy food and refreſhing upon thee? Doſt thou behold this ordinance (ſo oft as it is offered) as a renued gift of God to thy ſoule? as a marke of the wiſedome of God, plying thee with the Supper, as hee knowes thy dayly ſpirituall ebbings and decayes require? And doth the hearelay of each ſacrament turne the ſpirit of thy mind towards it as a ſolemne object, which may not be wanted? Doth it poſſeſſe thy thoughts and memory more than common objects and paſſages of this life: Doe thy thoughts ſo minde it, heede it, doth thy memory ſo reteine it, as that it ſurvives other occaſionall matters, thy ſelfe longing while they be over, that this may poſſeſſe thy ſpirit? and doth thy preparation unto it cauſe all other things to lye by? It is a good ſigne of reviving.

Secondly, proceed to thy Affections. I noted in the former Treatiſe

Treatiſe in the chapter of the Supper, that the good things offered in the Supper are manifold. Looke backe and reade them. I ſpake alſo there of thoſe ends which the Lord gives them for, viz. That the ſoule may bee healthy, growing, ſetled and fruitefull.

Try thy ſelfe alſo by this ground. Doth thy heart by the conſidering of all thoſe good things, revive and ſummon up all thy affections of love, joy, thankes, zeale, deſire after them? Doth not thy minde reſt in a bare view of them, till all the affections are up in Armes to covet them? And is it with thee as with a crazie diſeaſed man, comming into a Phyſitians cloſet, and there is ſhewed a boxe wherein his medicine lyes, which being applyed will heale him? Doth not ſuch a man faſten his eyes upon that box? Will he looke off? Is not that boxe pretious to him for the medicines ſake? Doth he not ſtand upon thornes till it bee taken out and put into his hand? Doth hee not thinke each minute an houre? and doth hee take thought for the parting with his money to buy it? Even ſo here. Doſt thou digeſt the good things of the ſupper, till thou have cauſed thy heart to conceive an heate of appetite and love of them? Doſt thou ponder them ſo as to leape for joy to thinke that thou ſhalt bee healed there of pride, ſelfe, wrath: and filled with meekeneſſe, an heavenly minde, and gifts for thy place? It is a good ſigne, thou haſt revived thy faith for the Sacrament. Triall by this. Math. 13, 44.

Thirdly, the Lord offers the good things of the Supper in the like manner and with the ſame heart, wherewith hee offered whole Chriſt in the firſt promiſe, and covenant of grace. Hee offers Chriſt thy food and reſtorative with as free, becoming, honeſt and full an heart of love, as ever he did the other. There is no oddes: except for the better: for heere in this ordinance (above all other) the Lord ſeales up his gift to the ſoule: that is, conveies it with the beſt ſtrength he can. 3 Steppe.

Try thy ſelfe then by this rule. Doſt thou revive and quicken the blunt edge of thy weake faith by this conſideration? Doſt thou beate out deadneſſe, benummedneſſe of faith, by this ground? Feeleſt thou as free and naked an aſſent of heart to this offer, Take, eate, drinke: as thou didſt to the firſt promiſe, Be Triall by it.

Luke 22,19, 20. Mat. 11,29. eased. Take my yoake and my refreshing to thy soule. Dost thou charge upon thy selfe strongly to resist thy unbeleefe in the Sacraments hereby? Dost thou urge it thus my soule, except the Lord should meane as he speakes, he should doubly falsifie himselfe? His Sacrament is a double strength, there is both a covenant and a seale in it: therefore it is a double confirmation, or else a double deceit. Oh! dares't thou thinke the Lord can lye in that wherein he seekes thy double assistance? If thou dare not, then let faith heere double her strength and edge. If the strength of man be but weakenesse to Gods, then what must this weakenesse be? how should weakenesse it selfe gather life and spirit from it? If thou canst thus revive thy dead faith at the Supper, its a good signe.

Heb. 6.18.

2 Cor. 1.25.

4. Steppe: Fourthly, (and especially) I told thee before, that each ordinance hath his speciall promises annexed to it, as prayer and fasting, thankesgiving &c. As that one of these shall cast out Divells, which else will not goe out. And that he who prayseth God, glorifies him: So the Supper hath speciall promises. Take, eate, this is my body, Drinke, this is my blood of the new Testament. Both are given, and shed for you. My flesh is meate indeede, my blood drinke indeed. He that eateth my flesh hath eternall life: shall not dye: shall be satisfied: shall not hunger nor thirst any more, with many others.

Mat. 17,21. Psal. 50. ult. Luke 22,18. John 6. 55.

Triall by it. Try thy selfe (above all) by this ground. Doth this promise really present the truth of God in speciall to thy soule? There are thousands of receivers in the Church of God. But doth this promise speake in speciall to thee, as if there were no more receivers save thy selfe? Is the promise of thy soule such a security as a specialty is from an able debtor, for the paying of a great debt? So that doe thou but sue the bond, and the law will restore thy debt: Is it so here? Thy name is not written in the Scripture, yet the promise assisted by the Spirit of Christ, layes the grace of the Sacrament as it were in thy lap (as *Boaz* did the barley into the lappe of *Ruth*:) so that the Lord speakes by it in thy eare thus, This flesh is meate indeed, and this blood is drinke indeed for thee: Take it, drinke it. It is a sweete signe. Againe doth the power yea the omnipotency of God shine in the promise to thee, so that whereas thou

Ruth 3,15.

2 Cor. 2,5.

thou doubteſt how Chriſt can be in heaven bodily, and yet in the Supper Spiritually, thou wondreſt how he ſhould bee in thouſands of communicants at once, and how poore elements ſhould bee one with him, to convey him to thee: yet the power of a promiſe can effect this? Doſt thou ſee that all the attributes of God attend his love, leaſt thy ſoule ſhould be fruſtrate? It is a good ſigne. Againe doth the promiſe ſettle and beare downe the feare and bondage of thy heart, ariſing from thy preſent ſence of unworthineſſe, darkeneſſe, and deadneſſe? Doth it worke thy ſpirit to a holding faſt of Chriſt, although unbeleefe would ſtave him off? And whereas that would give God the lye ten times, during the ſpace of one Sacrament, yet doth he promiſe, ſtill hold thee cloſe to him, till he anſwere thee: ſo that as that poore dogge, *Matth.* 15. rather than the Lord Ieſus ſhall ſend thee away empty, ſcraps and crummes ſhall ſerve thy turne? Canſt thou feele ſuch ſuccour from a promiſe (notwithſtanding thy formality and flatnes were great before) & thy experience of fruit by former Sacraments be ſmall? Doſt thou thus ſtrive in hope againſt hope, and fight for life againſt thy baſe Spirit? Theſe are all good ſignes of faith revived for the Supper. Mat. 15,27.

Fiftly try thy ſelfe by the teſtimony of a good conſcience. That will appeare by this. It dares not equivocate and dally with God, by ſerving him very ſtudiouſly in one part of thy chriſtian courſe, but forſaking him in many: but ſay thou with *Paul*, I have exercized my ſelfe in all good conſcience continually. 5. Stuppe. Act. 23.1.

Try thy ſelfe then by this rule, thus. Canſt thou ſay (as oft as thou art going to the Sacrament) Oh Lord, I make a ſhew of very ſolemne preparing my ſelfe and trying my faith, when I goe to thy table. But if it were onely my practiſe now at this time, and at no other, I ſhould goe and come from thee with a ſad heart. No Lord, I bleſſe thy name, I doe live by faith daily: I can ſay with *Paul*, The life I live is by faith in the Sonne of God. I appeale to thee who knoweſt, that if I goe to heare the word, I mixe it with faith; if I pray I looke to my Advocate; if I have a Croſſe, I live in faith in Chriſt for ſtrength, ſelfedenialland patience to ſupport me; if I proſper, I beleeve Triall by it. Gal. 2, 20. Heb. 4, 2.

all is pure to the pure, and given me in mercy; and in this faith, thus trained and set on worke, I humbly come to the Sacrament, looking that as in other parts of life, and of worship, the Lord hath beene with me, so he will not leave mee to my
1 Sam. 7, 12. selfe in this. Tell me, canst thou say thus in truth, be it never so poorely? It is a sweete signe of a revived faith.

6 Steppe. Sixtly, try thy selfe by thy Sacramentall experience. The Sacrament being one meane of a Christians food and growth, it becomes every one, having communicated, not by and by to vomit up his morsells, but to digest the bread of life till hee finde it his owne, blood of his veines, flesh of his flesh and bone of his bone. By this meanes, every ordinance dwelling in the soule, will adde nourishment to it and better it dayly: which could not be, if it bee forgotten as fast as it is enjoyed.

Triall by it. Let thy tryall from hence be this: Dost thou dayly quicken up thy selfe at each Sacrament, in the memory and experience of former fruit received? especially, when thou hast found it sweetest unto thee at any season, when thou hast felt thy selfe most emptied in thee, faith most cleere and sensible, thy soule freest from earth and sensuality, and so of the rest: hast thou kept this experience by thee, as a childe holds a sweete thing in the palate as loth to forgoe it? Dost thou by this tryall goe to the Sacrament afterward with more hope and expectation of the like? Or, if thou have found the contrary, that thou hast had but a dead Sacrament of it, what dost thou? Poast it over and forget it, hoping it will be better? or dost thou record it often, and use it as a spurre of greater care and serious dealing with God next time, being afrayd to tempt him: and yet loath to for-
2 Cor. 12, 8. sake him although hee should hold thee off still? If thou canst thus revive thy faith by thy experience, it is a good signe.

7 Steppe. Seventhly, Gods people so oft as they draw neere to him in duties, dare not rush upon him, but first humble themselves in
Genes. 18. 27. dust and ashes as most base wormes and corruption. Then they pray for assistance in the ordinance; meditate and conferre about
Tryall. the right doing, and the fruit of it. Try thy selfe then by this.

When

When thou goeſt to the Supper, doſt thou ſwell in the conceit of thy former ſtrong faith? Doſt thou ruſh upon God without prayer, or meditation? Or rather doſt thou jogge the arme of the Spirit (as the clapper ſhakes the corne into the milſtone) that it may let fall the benefits of Chriſt out of the Sacrament into thy ſoule? That thou maiſt come to receive with better ſavour and ſtrength than thine owne? Doſt thou begge with the Apoſtles, Lord revive my faith? Lord make make it a ſweet exceeding day? Lord let not the meeting of profane blind receivers defile me! Let the fellowſhip of thine Angels and my brethren refreſh mee! give me that I come for Lord, and deceive me not? Dareſt thou not through eaſe and ſloath neglect the ſanctifying of one ordinance by another? Doſt thou engrave the promiſe thus in thy heart, and blow up the poore ſparkle within thee? It is a good ſigne. Luke 17. 5.

Laſtly, try they ſelfe thus: Doſt thou hold and cloſe with this faith of thine, thus revived, till thou appeare before the Lord in the ordinance? Suffereſt thou not Sathan to come betweene thee and home, the cup and the lip, to rob thee of thy wedding garment: but doſt thou claſpe it unto thee, that it may not fall off, till it have poſſeſſed thee with the gaine thou cameſt for? Doſt thou lay in too day, now for the bread of the day? And each Sacrament doeſt thou ſay, *Chriſt Ieſus yeſterday, to day, and the ſame for ever*? Its a ſigne of faith quickned in thee. So come and proſper. So much for the latter tryall. 8. *Steppe.* Heb. 13 8.

I conclude the Chapter with ſome uſe. And becauſe the whole is one uſe of tryall (which is the ſcope) the ſhorter uſe ſhall ſerve. I will not trouble the Reader with former uſes: as to mourne for the woefull faith of ordinary receivers: or, reproofe of Gods owne for counting this tryall tedious, which God hath made a ſweet yoake to his: I will partly warne, partly exhort, partly comfort the good receavers, and ſo end. Firſt, then, I warne them, that they ſlight not this duty, reſt not in former faith, thinking the Lord tyed to their girdles: Tempt him not to alter his courſe by your ſloth: but hold on ſtill this tryall of faith. Remember, its the cheefe Sacramentall grace of all the reſt; All other without this, are fruitleſſe *Concluſion.* *Vſe 1. Admoniti.*

or

or counterfeit. This must give Both being and lustre to all. Bring this and feare not. The Divell will fight against this as the King of all: If he can wrest this away, he cares for nothing, because upon this hinge the doore turnes. I meane the joy of well, or sorrow of ill receiving hangs upon it.

Vse. 2 Exhortatiō, 1. Branch. Secondly, be exhorted to bring this faith, I Dare not venture without it. Faith in the Supper answers the act of sprinkling the posts of the *Israelites* doores, which they first ate the Passeover. Tell me, Durst any Iew not sprinkle his owne doore with blood? Durst hee not as well omit the Sacrament? Did hee not feare the destroying Angell in case of neglecting it? Was not the promise of passing them over (when all Egypts first borne were slaine) in the doing of it? Therefore as thou wouldest shunne danger of greater nature, looke to it. Remember that faith doth set thee as those Lampes under the oyle, dropping into thee from the promises of the Sacrament. *Exod.* 12. 21. *2. Branch.* 2. Againe try thy faith, first in the maine promise. If thou finde thou wantest it, desist for a time. Come not in thy base unbeleefe: rather make use of what I have sayd about faith, and blesse God, that by such an occasion thou maist store thy selfe with it for hereafter, and art now convinced of thy want. Perhaps thou never hadst knowne it, save by such an occasion: therefore ply it hard, while season lasteth. But if thou have got it, yet neglect not to consider Gods worke in thy conversion, blesse him that thou canst proove by what meane thou camest by it, what a promise is, what the roote of faith is, what the act, effects of it are: confessing it were hard for *3. Branch.* thee now to beginne, or to bee without it. 3. Revive it also as oft as thou commest; musing of these last trialls, or some of them, and linne not till thou finde them in thee more or lesse, that so the Sacrament may light upon thee as dew upon dry ground, and thou mayst count the approach of the Supper, joyfull newes, above the joy of a feast or banquet.

Vse 3. Consola. Lastly, let it be consolation to all poore beleevers. The best will soonest complaine. Oh! sayth one, Heere bee so many Rules, that I am confounded to thinke of my selfe, or to try my faith by them! But I answer. Proove but a droppe or drumme of faith unfeigned, precious and effectuall, and the

Lord

Lord and thou ſhalt not differ about meaſure. Bee ſure thou have any, and then know the Supper is an ordinance to make weake ones ſtrong, not onely (not cheefely) to make ſtrong ones ſtronger. Touching the objections of the weake, I have ſpoken in the Chapter of the tryall of our eſtate. To adde a word more, another objection is, I cannot finde the promiſe ſo powerfull as to overpowre and perſwade mee to believe with full ſtreame of heart. I anſwer, I grant that oft the phraſes and ſimilitudes of Scripture imply, That faith is a ſenſible thing, and a conviction of heart: So it's called *Ioh.16.9.* Its called the rayning downe of righteouſneſſe: The receiving of Chriſt: The buying of the pearle: The running into the ſtreame *Eſay.55.6.* and the like, as drawing neare to God, comming to God: Howbeit wee muſt know the ſpirituall ſenſe of theſe phraſes imports not alway a reflexe, ſight and knowledge that we have it, and much leſſe ought wee to ſtumble at ſuch phraſes as imply the meaſure of faith, as to be carryed with full ſayle: To rejoyce with joy unſpeakeable, &c. Onely let a poore ſoule beware of reſting in any meaſure, till hee have atteyned faith with power and feeling: (which is a ſtranger in theſe dayes.) But to haſten; this I adde, Many talke of the overpowring of the heart, who know not what it meanes: it is not the meaſure of full aſſurance, but the true drawing of the ſoule from Idols to the beleeving God. Therefore poore ſoule diſmay not thy ſelfe: perhaps thou ſeeſt not full light of beleeving, nor the whole breadth and length of it as yet, nor yet what the Lord meanes to ſettle upon thee: Thou art as one that dreameth: yet God was at worke to deliver Iſrael, when they were as they that dreamed. Long anguiſh cauſed them to heare of a Saviour, as one that was farre off: yet hee was neare. Give not the Lord over, but even in thy darkeſt bondage, cleave to the meanes, ſeeke the Lord, and leave the ſucceſſe to him, be not beaten off from hope by any feare within or without. Reade *Acts* 12. *Peter* in his ſleepe thought hee ſaw but a viſion of deliuerance: yet the Lord was at worke even then. He came not at firſt clearely to conſider the matter. But what did he? Surely he did as he was bidden, even in his dreame: he aroſe, ſhooke off his cheynes, put on cloake and

Objections removed.

Anſw. First, by a Conceſſion.

Secondly, Solution.

Heb.12.22.

Pſal.126.1. Exod.6.9.

Act.12.7,8.

Verſe 8.9.

and sandales, followed the Angell through yron doores and gates: and at last, when he was past danger, the Angell departing, hee understood all the businesse. So perhaps the Lord will doe by thee. When all Angells and propper are gone, and thou left to the bare promise, stript of other helpes, thou shalt bee as glad to cling to the Lord in it, as ever thou were backward to it? But in the meane time, bee doing as thou are bidden, and obey, and thou shalt one day see light. Receive the Sacrament with weake faith (for so God bids thee) and more shall be given thee. And so I shut up this weighty tryall of Sacramentall faith.

Chap. VI.

Of the tryall of repentance at the Sacrament.

Entry upon repentance. Caveat 1.

I Must in the entry upon this point, advertise the Reader of some generalls, which may make for the better conceaving of the scope of the whole Chapter. First, let him remember that which was before sayd, That in pressing the tryall of repentance, I doe not meane that repentance concurrs to the act of receiving so properly as faith: But in a second respect, as affording a sweet witnesse to the truth of faith already shaped in the soule: as also to honour the pureness of the ordinance with sutable pureness of conscience and course. The second thing I would have noted is: That although in this tryall of repentance, it is to be supposed that each receiver of the seale, must first bee in covenant, that is, have his heart renewed: and in that respect that whole labour might be spared, how the substance of repentance may be tryed; yet, considering that it is not alway with receivers as it ought to be, but many still will come without it: Therefore as I have done already in the point of faith, to shew the true forme and being of it, ere I came to handle the renewing of it at the Supper: So heere I will doe for the grace of repentance. The rather least any should alledge his ignorance what it is, or wherein it standeth: yet I will be short, because I have

The second.

elsewhere

elsewhere handled it largely, viz. in the third part of my Catechisme, in the two first Articles. The third thing I note is, That our speciall and mayne enquiry shall be (in this tryall) about daily exercise and renewed practise of repentance at the Sacrament, and not onely as repentance is taken for some penitent affection occasioned: but as it is taken for that walking with God which consists in the duties of mortifyed and quickned obedience to God and men: and that eyther in an ordinary course of innocency, or in the case of some speciall revolt. The third.

Before I handle the tryall of eyther the substance or the practise hereof, I will ground the necessity of this tryall both in Scripture and reasons. For the former whereof: First, the Analogy of the old Passeover will proove it: wherein sundry charges were given which typifie repentance, and that in each part of it. As wee know the sorrow and yrking of heart, and mourning bitterly for sinne committed, was urged under the ceremony of sowre herbes: not onely to shew what it cost the Lord Iesus ere he could satisfy: But to shew what they are who come to this Sacrament, even such as peirced him by their sinnes, and therefore ought to come in bitternesse to the signes of his body and blood, and eate this sweete meate with sowre sawce. So also the Lord required a separation from the filthinesse of the heathen, when they came to eate the Passell Lambe, *Ezra* 6.21: yea from all legall pollution, *Numb* 9.6. which as it concerned the Iewes alway in any offering or worship, so especially at the Passeover. And the Apostle, 1 *Cor.* 5.7. urgeth one other solemne ceremony of casting out leaven. He that kept in his house any leaven at that time, more or lesse, was to be cut off. Now least wee should thinke this to have lost his force under the Gospel, he saith, Purge out therefore all sowre leaven (meaning their Communion with that incestuous man, which sowred their holy assemblyes) that yee may be a cleane lumpe, even as yee are unleavened. And why? For Christ is our Passeover sacrificed for us: therefore let us eate him with sincerity and repentance. And the weaning and abstinence of the poore Lambe from the damme foure dayes before, typified no lesse than separation of such as worship God thus, Grounds of the point, first, Scripture. Exod. 12.8. Zach. 12.10. Ezra 6.21. Num. 9.6. 1 Cor. 5.7. Exod. 12.4.

thus, from the love of their sweet lusts and liberties, that they might bee free for the Lord: And when the Apostle urges
1 Cor. 11. 28. the *Corinthians* to examine themselves: what entends hee save that having defiled themselves by their love feasts, they would search and cast out that sinne, ere they came to the Sacrament.

Secondly, from Reasons. Now for Reasons. First, every ordinance requires repentance least the ordinance be defiled. 1 *Tit.* 1. 15. To the pure, all
I. things (not onely meates) are pure: But to the impure, all things (both blessings, crosses, and ordinances) are defiled. The sinne of man can put no defilement into the things themselves, but it makes them so to the sinners that use them. It is a
Esay 52. 11. rule concerning both Minister & people, Be ye holy, that beare
Psal. 26, 6. the vessells of the Lord: And, I will compasse the Altar with
Prov. 28, 9. washen hands. And, the prayers of them that turne their eares
1 Tim. 2, 8. from the Word, are abominable. S. *Paul* requires us to lift up
1 Pet. 2, 1. pure hands, without wrath and doubting. And S. *Peter* bids
Reason. 2. them that would beare to grow thereby, to clense all superfluities away. *Epist.* 1. *Cap.* 2. 1. 2. Secondly no man can comfort his owne heart that hee hath saving faith except he have repentance. *Act.* 3. 26. *Act.* 15. 15. But true repentance argues faith, because it onely purifies the heart. True faith workes
1 Tim. 1, 5. by love, and the end of the commandement is love: from
Reason 3. whence? from a pure heart, and whence is that? from faith
Levit. 10, 3. unfaigned. See *Gal.* 5. 6. *Act.* 24. 16. 2 *Cor.* 5. 17. Thirdly, the Lord will be honoured in all that draw neare to him. None can honour the Lord in their worship, save the holy and repentant. Those that presume otherwise, the Lord will be ho-
Reason 4. noured in their destruction. Lastly, holinesse affords sweete confidence to the soule that it shall be welcome to God. None
Heb. 12, 14. shall ever see his glory without it, therefore none should be-
1 Pet. 1, 16. hold him in his beauty of holinesse, or in his ordinances without it. Bee yee holy, because I am holy. These few may serve.

Tryalls of repentance. But I hasten to the triall of it. And first (very breefely) of
1 By the substance. the substance of it wrought in the soule. This may bee tryed by the roote of it. No repentance can subsist without an
Tit. 3. 5. inward principle: That is, the spirit of renovation wrought by the

the word and Baptiſme, putting into the ſoule a ſeede of God, and the image of God as farre as in theſe ſuburbes of heaven, I meane in the militant Church, may be obteyned. Now for the opening of this to the Reader, let him in a few points conceave and try himſelfe about it.

In ſundry particulers.

1. The mother of it.

Firſt in the mother and nurſe of it: That is, faith, ſhedding the love of God, *Rom.* 5.5. into the ſoule, being of it ſelfe deſtitute of all ſuch liſt, ability, life or ſavour. The Lord in reconciliation, by faith becomes our ſanctification. God having freed us from our old yoake, will put upon us a new moſt willingly, which eaſes our heavy hearts, and pacifies the conſcience, ſets the minde in frame, and ſhewes us Chriſt in his true and lively colours; not a Chriſt of looſeneſſe, but as the truth is in Ieſus. That having the roote of his love ſet in our hearts, we may conteine his ſweetneſſe, and it may ſet us on worke, yea conſtreine us to doe the like to him. Oh! How ſhould this try us? What is our repentance? Is it a cutting off ſome ſhreds of evill, or a pang of good devotion now and then in tempeſt, thunder and lightning, in our paſſion of feare, or when God pleaſes us? Or is it an inward workeman at the roote of our hearts, and doth it engraft and inoculate us into his ſtocke? Doth it as a corner ſtone hold in and encompaſſe us, that wee can more forbid fire in our boſome to burne us, than the love of God to compell us to love him and turne our heart to him? It is a good ſigne.

Eph. 3, 18. 2 Cor. 5. 9.

Pro. 6, 27.

2. By the matter.

Secondly, try it in the materiall of repentance. Its a converſion or turning home to God from our Idols: a ſetting of our face backward from evill, and our backes forward to goodneſſe: and that in a contrariety. As if a foole going on pilgrimage to Rome, and her Idols ſhould there be ſmitten, and turned home (with *Naaman*) to the true worſhip of the living God. This tryall will ſearch alſo, for the repentance of moſt is no ſuch turne. Men have rectified thoughts (ſometime) of a good courſe, and their ſinnes yrke them, and tyre them, and cauſe them to eaſe themſelves by complaints, and turne aſide from them in their accuſing moode: But it is with them as it is with Sea-men, who can hold their courſe as well when they coaſt about, as when the winde is on their backes. So doe theſe: their

Act. 26. 18.

their lusts keepe still in their spirit, though they keepe them
2 Sam. 14. 24. out of sight: as *David* did *Absolon*, forbidding him his presence, when yet his heart was with him. But these lusts will come againe as *Absolon*, and that with more violence and sway, afterward, because the heart is not turned from them, and set in a contrariety. Hatred is not become love, nor love hatred, outside is not inside, and inside outside. Still old love abides, and the falling out of old friendly lusts, prooves a renewing of love. A bad signe.

3. By the forme. Thirdly, try it by the inward forme and nature of renovation, which is the worke of the Spirit infusing the habit of Gods holinesse into the soule; and letting in the efficacy of his power into the same, to forme it to a new creature in righteous-
Ephe. 4. 22. nesse and according to the Image of the Creator. Its the second breathing of the Lord the breath of life, not to be a li-
1 Cor. 15. 45. ving soule, but a quickned spirit. Try thy selfe hereby: if repentance bee in thee, then the Lord Christ is in thee, and stampes thee for his owne, sets his superscription upon thee as
Ier. 31. 33. upon his coine: causes thee to be like himselfe, and endues thee with his owne savour and qualities, purgeth thy old caske, and sweetens thee with new liquor: Now pureness, innocency, faithfulnesse, thankefulnesse, soberness and contempt of the world, with deniall of thy selfe, are powred into thee. If then thou finde no presence or operation of new savour, instinct, appetite and affections to be wrought, but old *Adam* still as he was wont, as sensuall, carnall, proud, selfeloving, thou hast no repentance.

4. By the parts. Fourthly try it by the parts of renewing, quickning, and
1. Quickning. killing. By quickning, I meane, that power of Christ his
Rom. 6, 8, 9, 10. righteousnesse and resurrection, not onely in a dead habit, but
Rom 8. 11. in a revived power: whereby thy dead spirit to the matters of God is stirred and changed to a lively life of grace. We doe not say, that a man is alive to his trade and businesse, when he lies on his deathbed: though he live, yet hee is not lively, unwearyed, active and cheerefull to it. Againe, by killing, I meane,
2. Killing. Rom. 6. 6, 7. Rom. 8. 10. that other part of the Spirit of Christs crosse and grave, which destroyes that old life and vigor of sinne, that rankenesse, jollity and crowne of pride which was in corruption:

For,

For, though sinne be call'd but a privation; yet by the law it conceaves a kind of being, and becomes living, turbulent, rebellious, and venemous in the soule, till the power of the Law of Christ doe suppresse this strong man and spoile him, and tumble him into the grave of Christ, that he may lye and putrify there. This is an excellent tryall, when a man can say, I was once dead to goodnes without the Gospel: but now I am lively to it: & I was alive to sin, and where I would be, but now dead to it, as a woman to a dead husband, as *Abigail* to dead *Nabal*. A living death, and a dying life is in my soule, and a stirring spirit in both; My owne dead and living spirit is gone, and Christs both dead & living spirit is come in place, and in both my heart is stirring and on wing, neither flat in mortifying evill, nor unoccupied in good, but to both set at liberty. I say this is good.

Rom. 7,9.

1 Sam. 25. end

Fiftly, try it by the extent both in parts and degrees. If it be sound renewing, it will be both universall, and encreasing. In the first respect it is like Leaven, which being hid in three peckes of meale, leavens all, and sowers all: So doth this Leaven of renewing, it seasons and sweetens all the parts; the understanding, judgement and memory: The will and choice thereof, the passions, the spirit and conscience. the appetite of nature, the sences, and the members. Though it be weake in all, yet it is entire and through all, body, soule and spirit. And it is encreasing in all, for life is growing as life is decaying: Try thy selfe by this also. For it is with most of us as with one that is in debt, who perhaps would sell off some peeces of his land lying out of the way and lesse looked at. But as for his faire lands of inheritance, which lye close and about his Mannor, he will not deface them, nor sell them for any price. So it is with most men: Their renewing stands in some outsides, they can tip their tongues, or colour their braines, and commande their sences, but when Gods Image must bee in the inner man also, they will none of that: Their spirit must still run it owne streame, to dye for it. And so for their growth: many have some violent offers of goodnesse, as mercy, zeale and religion: but alas! All they doe, addes no one cubite to their former stature, they keepe not the good they had, much lesse put it to advantage, growing to

5. By the Extent.

Mat. 13,33.

Rom. 12,2.

2 John 8.

to more sweetnesse and ease by experience, or cleaving to God with fuller purpose of heart, when they see the most to warpe. This is a bad: but the contrary a good marke.

Act. 11.23.

6. By the combate.

Sixtly, by the combate of the Spirit within it selfe. For because we live heere to be conformed to our head Christ, therefore we cannot be wholly spirituall and mortified, but we abide in part renewed, in part old: (not because Christ cannot make us better, but because wee are not capable of perfection till we live by sence.) Therefore Grace will worke a perpetuall sence of strife in our soules against the law of sinne in our members. Not onely a desire to be with our head in fulnesse of glory: But the whiles to grone and sigh under our burden, till every drop of blood thereof be spent: especially to warre against our strong, personall, beloved lusts which fight in us; till we recover strength and get victory: till the house of *Saul* be downe, and the house of *David* be up. We shall feele this combat in us, as *Rebecca* felt in her wombe by her twins: Till the Lord answer us, The elder shall serve the yonger. Try then thy selfe heerein: if this strife be held up in thee by the spirit, not in thy judgement onely against thy ill will and lusts: But in the very same part of thee, in which corruption fights: judgement against judgement, will against will, affections against affections, conscience against conscience, grace against sinne, it is a good signe. But if sinne rule, and there be not scepter against scepter, if there be much foyling, many falls, few or no resistances, but rather willing slavery and bondage both by sinne, and to it, it is a poore signe. And this is all I will say of a mans trying the roote of renovation, in himselfe: Perhaps the view of these may doe some good to comfort an heart that can finde them, or admonish such as are decayed; or scare such from the Sacrament as never had them. But I hasten to that which more nearely concernes Sacramentall repentance, which is the practise of repentance.

Psal. 137.2. Rom. 8.23. 2 Cor. 5.2.

Gen. 25.22.

2. By the practise of it, In two thing. 1. Ordinary course.

Concerning which, I will devide my selfe into these two maine heads: First, The practise of it in an usuall course of Christianity. Secondly, in our revolts. And my method shall bee this. First, to lay downe the will of God about them both, and in what particulars they stand. Secondly, in the use

uſe of the doctrine, to preſſe the tryall of them at the Sacrament with a revived affection. For the former then, the uſuall practiſe of repentance, may bee thus divided, eyther to the firſt underſtanding part; ſecondly, the willing or affecting part; thirdly, the acting part in the life. The Iudiciall part ſtands in the inquiry and ſearch of thoſe ſpeciall errors, abuſes, and corruptions of heart, tongue or life, which have paſſed us from Sacrament to Sacrament or before: beginning (as hee *Geneſis* 44. *Verſe* 12.) at the eldeſt, and ending at the yongeſt: Both ſpirituall, as hardneſſe, deadneſſe and defiledneſſe of heart: of the tongue, raſh, idle, uncharitable, falſe, vaine offenſive or ſuperfluous words: morrall of the heart and life: hollowneſſe, earthlineſſe, unprofitableneſſe, ſelfe-love, pride, rancor and bitterneſſe of ſtomacke, paſſions of rage, baſe feares, hopes, joyes, ſorrowes: unrighteous, unmercifull, cenſorious deedes and paſſages, or the like. Theſe although (like *Saul*, and *Gehazi's* booty) they lye hidden, muſt be watched as they utter themſelves and breake out, notice being taken and a Regiſter of them kept by us, that they may ever be before us when wee come to the Lord. And if the conſcience play booty in concealing, or excuſing them, the ſoule muſt goe to the candle of the Lord which ſearches the bowels of man, and begge light to diſcerne, and ſtrength to convince it ſelfe of them, and the curſe due to them, till the ſoule bee even cauſed to ſtoppe her owne mouth, and give up her weapons of defence, ſtanding as mute and guilty before God, of them. Concerning which worke of ſearch, becauſe I ſpake of it in generall in the firſt Chapter of this Treatiſe, I remit the Reader to that place. Heere onely this: It were good for us to make uſe both of our beſt friends and worſt enemies, if we would know our ſelves: and not wholly be our owne judges. Our friends perhaps ſee us better than we our ſelves, ſpy out our ſecret haunts, looſe liberties, declining in our zeale, and falling to our pleaſures, loving them and ſuch baſe companions as become us not, for our pleaſures ſake, more than Gods ſecret company, or his ſervants. So alſo our enemies ſometimes might tell us our ſecret corruptions: As hee once who fought with his enemy, ſearcht out that impoſtume

Eyther in the underſtanding.

Lam. 3. 40.

As ſearch.

Prov. 20. 27.

Helpes to ſearch.

1.

2.

3. postume which his friends could not. Yea Gods crosses (as great enemies as wee thinke them) if wee would hearken to their voyce, would tell our hearts presently, what the sinne is which God aymes at: perhaps unfruitfull deadnesse under blessed meanes of grace, dallying with the ordinances, neglect of our family; earthlinesse, and walking loosely with God. And although wee should not neede to seeke out to spy the

4. faults of others for lacke of our owne: yet it were a good way to search our owne in the glasse of the sinnes of these times, the desperate formalnesse of men, and abhorring of any more religion than will runne in the streame of our ease and wills:

5. Idolatry, contempt of the best examples. To end, if some of us would but aske our consciences, for what sinnes wee are faint on the sudden, to forsake and turne backe upon the Sacrament for feare of shame (when yet perhaps we came into Church with purpose to receive) it were not amisse. And so much for this judiciall part.

Or Soule part. 1. Brokennes. Zach. 12, 10. 11.

The next is the soule part, or the affecting. And heere in the first place is required a broken mourning heart for sinne being thus searched out, and that with uprightnesse and tendernesse, as *Zachary* describeth it: *They shall see him whom they have peirced, and mourne as one mourneth for his sonne and heire:* yea, they shall be in bitternes (note the phrase) that is, godly sorrow shall soke and sape them, they shall be in the power of it, so that it shall over-rule them, they shall not easily shake it off; yea it shall be exceeding sorrow, as that of *Hadrimmon* for the sadde losse of *Iosia*: and further it shall be fervent and sincere, both signified by the secrecy of it, husband apart, wife apart, and family apart; as we say, He mournes truly that mournes without witnesse. Such a sorrow, such teares, hearty and unfaigned, not in a mood, comming from a full heart, impotent and powring it selfe out before God plentifully, because it hath greeved the Spirit of so good a God, so patient and long-suffering; I say such a one is the true badge of repentance: which issues from faith. Wherein eyther teares are abundant, as at *Bochim* or *Mizpeh* when the people drew buckets before the Lord: or else in the want thereof, the heart sheds teares of blood, and the soule sighes under a burden which shee cannot

Iudges 2. 4.

1 Sam. 7. 6.

well

well utter. This ſorrow uſually beares the name of repentance as being a maine companion inſeparable from it: and that true eating of ſowre hearbes required of him that ate the Paſſeover: which hearbes grow no where, ſave in the garden of grace. Onely the love of that God whom the ſoule hath diſhonored even in the middeſt of mercy, and when ſhe peirced the Lord of life, then was that Lord willingly peirced to death by her, that ſhee might live, *Act.*2.37. I ſay, this love onely can melt a heart of ſtone, and breake it in peeces, ſo that it cannot but repent, whereas before by the hardneſſe of heart, deſpiſing the patience of God, it could not repent. True ſearch of heart will worke true brokenneſſe, and cauſe the belly to tremble, and rottenneſſe to enter into the bones, that it may finde peace in the day of trouble. Yea as the Lord turned the captivity of *Iob*, when he prayed for his friends: So, in this through mourning of heart, the Lord turnes the captivity of the ſoule and converts it to himſelfe. No terrours of conſcience can ſoften an hard heart; but rather they will harden it and bind it up to greater hardneſſe: As we ſee, an hammer may breake a bell to gobbets fit to be melted: but the fire onely can melt them, that ſo they may be moulded a new. So the love of God can onely effect this mourning after God, and broken heart, a moſt welcome ſacrifice to God: till which the ſoule cannot beteame the Lord herſelfe to be offered up unto him, *Rom.* 12.2.

Rom.2.4.

Habac.3.16.
Iob 42.10.

Rom.12.2.

Secondly, the heart thus broken breakes out into confeſſion; and (as *Hoſea* ſaith) takes words unto herſelfe to expreſſe her ſorrow: for confeſſion is the true vent of godly ſorrow. This confeſſion is an uttering and powring of the heart out to God, when once ſorrow hath filled it to the brimme: and therefore in all thoſe texts almoſt where we have examples of ſorrow, confeſſion followes immediatly. Confeſſion (without this open, full, and affected heart) is as ſapleſſe and barren a thing and as unſavory a formality as can bee: Onely this broken heart will breake out into open and ingenuous confeſſion, which elſe keepes the impoſtume within her ſelfe, and hides it. Thus *David* ſweetely *Pſal.*32. ſaith, While I hid my ſinne, and nouriſht an hard heart, my bones were conſumed, and the fire burnt within mee: But when my heart thawed,

2. Confeſſion.
Hoſ.14.2.

Pſal.32.5,6.

then I acknowledged my sinne, that is, powred out my soule in confession, and thou forgavest me the iniquity of my sinne. This confession is sampled by the matter which is searched out and according to the sorrow which the heart conceiveth: and by both becomes a most humble, plaine, tender and hearty expressing of sinne to the Lord, not onely in the substance, but the circumstances of aggravation. Its no mincer or lesner of it, but to the uttermost enlarges it against her selfe according to either the greatnesse, the extension and effects, the hainousnesse of it by the person committing it, the person against whom, the heart wherewith, the time when, place where, and all to make up an ingenuous confession against it selfe. Oh! that one under such meanes of mercy, even in coole blood, with the heart of a Traytor should with so high an hand, with such spirituall wickednesse offend the Lord (say it be by uncleanenesse, by living in a course of unprofitable hearing, hypocrisy, formality, vaine glory, pride, earthlinesse, especially unbeleefe, or as the case requires) yea that I should sinne against such mercies and longsuffering of God leading me to repentance, and that to the horrible scandall of Religion, and hardning of many in the like sinnes! Oh woefull wretch, how shall I looke thee in the face! Thus confession turnes up the bottome of the heart, with shame and detestation, yea treading it selfe under Gods feete as unworthy to breathe in his ayre, or looke up to heaven: and makes it selfe vile and odious, comparing it selfe in her filthinesse, with the pure eyes of God. See the confessions of the holy men in Scripture, (*Ezra*, *David*, *Iob*, *Paul* and others) confounded in themselves for their sinnes.

Dan 9.8. Ezra 10.1. Ezra 9.6. Psal 51.3. Iob 42.2. 1 Tim 1 10.

Thirdly, the soule having thus arraigned and indited her selfe before God, doth receive sentence against her selfe pronouncing her selfe by her guilt, to lye justly under the vengeance of God for her sinne: and doth justify God in all his sayings, that hee may be righteous (whatsoever become of her.) Yea shee brings her selfe even to the suburbes of hell, as shee deserves: looking at Gods glory above her owne redresse. This exceeds any repentance of an hypocrite: whose terrors and confessions are but to vomit up the morsells which loade the heart for the present, but after are welcome; This I

Thirdly, sentencing herselfe. Psal. 51.4. 2 Sam. 24.17.

say

say, is the third step: So to condemne her selfe as to applaud and justifie Gods sentence: If hee say, shee is a Traytor, shee grants it; if hee say she is cut off, and accursed, shee confesseth it righteous: in all the Lords accusings and judgings shee prevents him and judges her selfe, saying, True Lord, thy judgments are just: If thou should'st make all my dayes miserable, it were but just, if all at once wrath should seaze upon body, name, minde, conscience, goods, wife and children, all were just, yea whatsoever is not hell, is mercy: hell it selfe being but just: and under this confusion and heape of guilt and wrath shee lies, as one held downe with it; as one that lies under the ruine of some peece of building, fallen upon and oppressing of his body. As wee see oddes betweene a face made white with colours, and appalled with a disease: betweene a vizard and a countenance consumed and worne with lying bedred: which (though no man speakes) utters it owne weakenesse. And this spiritual subjection of a penitent heart lying under her sinne and shame, the holy Ghost much expresses true repentance by: saying of *Ephraim*, I was as an heifer that knew no yoake, but after I was corrected I turned: yea I smote upon my thigh, yea I was ashamed and confounded because I bare the reproach of my youth. This holds the pearcing proud heart of man, under the hand of God wholesomly: and sometimes the anguish and confusion of the soule workes upon the body: so *David* and *Iob* tells us, that the wrath of God turned his moysture into the drought of Summer: That his flesh was as a bottle in the smoake: that it was consumed, loathed deynty meate, and was brought to the grave. By which we must not conceive pangs of despaire, but the wounds of the conscience under the guilt of sinne as sinne, and wrath as wrath, so much the more bitter by how much more susteyned by God in the hope of pardon: for all true Repentance, yea each seede of it, presupposes some seede of true faith in pardon.

Ier. 31. 18.

Psal. 32. 4. Iob 33. 20. 21. Psal. 6. 6. 7.

The fourth and last in this kind is Indignation and holy revenge of a mans selfe as his owne greatest enemy for his sinne: Which followes upon the other, because the soule that loves God, hates whatsoever resists his righteousnesse: and as it

The fourth, Indignation.

doth hate sinne in others, so especially in her selfe, because it knowes it selfe best: which zeale and anger against sinne doth not onely stand in a meare pang of passion and distaste, but even in a revenge of it selfe upon both it selfe and sinne and all instruments thereof, in token of utter detestation. And why? because it meanes no more to meddle with it; for if it did, it could not attaine to this degree. First it conceaves a true enmity against the sin simply as sinne, and opposite to the Image of God, be it greater or smaller, and the deeplyer, as it dishonours God most deepely. This is a worke of the Spirit putting a contrary Principle into a man, to hate that which he loved, and love that which he hated: a thing which to flesh, is impossible, for no man ever hated his owne flesh. As it was with *David*, that nothing could cause him to hate *Absolon*: neither the murther of *Ammon*, nor deflouring of his Concubines, nor treason against his owne person: so it is with a naturall man, nothing can set oddes betweene him and his lusts, the amity with them is so rooted. When therefore true enmity is set betweene sinne and the soule, that it can say, Lord I hate it, yea as my rankest enemy, its a worke of the Spirit: for before it counted him her enemy, who sought to sow the least dissention betweene sin and her selfe. Then secondly, shee hath indignation against her selfe for sinne: We know how our nature is given to miscall our enemy; So doth a repenter miscall himselfe. Thus the *Corinthians* are sayd to revenge themselves for that bolstering up the incestuous person in his sinne: and *David* called himselfe (not in a pang but cordialy) a wretch, a foole, a beast for his distrust of the promise. *Paul* also, O miserable man! And this revenge reacheth to the very instruments of sinne, that they may never provoke the soule to the like any more. As we may see in those, *Act.* 19. 19. who destroyed their curious bookes of witchcraft, amounting to a great value. Yea lastly, the soule of a penitent revenges it selfe by intercepting all provision of old lusts, and denying it selfe the lawfullest liberty (if tending to occasion the sinne) as *Iob* would vow that hee would not feede his eye with so much as looking at a mayde, to cut off lust: so farre would hee bee from fulfilling it. And *Salomon* bids

2 Cor. 7. 11.

Psal. 73. 22.

Rom. 7. 24.

Act. 19. 19.

the

the young man to balke the way, and not so much as to come neere the strange woman. This is to beare the voluntary markes of Christ, even to cut off the right hand, and pull out the eye that offends. And this for the fourth point of affection. Prov. 5, 8. Mat. 18, 8.

The third and last is the life part, or the part of practise. And therein a repenter doth 2, things. 1. Renounces his sinne, 2. Returnes to the Lord. Reade *Esay* 55, 7. For the first, What were the other two, but meere equivocation, without this? This is called a departing from iniquity: a forsaking of our evill way and workes: and is used by the holy Ghost as a description of repentance. When the soule so falls out with sinne, as that it sues a divorce, and abhorreth a Reconciliation. Saying with *David*, *Remove farre from me all the wayes of deceit.* This is the soules utter resigning up all her right and possession of sinne: so that as shee who hath given up her right to her land, never lookes to bee a penny the better for it, nor to receive one penny maintenance by it, so heere. And this is very materiall. For sinne is like an old harlot which will plead welcome after long intermission, by old familiarity and sweetenesse. As that harlot which *Austine* answered: when she meet her lover and told him it is I. He answered, but I am not I. When old unlawfull gaines in shops and trades, old base company, and unlawfull gaines: when old stollen pleasures and waters offer themselves in a golden cup, saying, How canst thou want us? Then for the soule to answere by wofull experience, how dare I buy repentance so deere? how dare I returne to that I have abhorred? What fruite have I had of those things, whereof I am ashamed? Doe I hasten to woe, that I repent mee of my repentance? When *Achish* saw *David* to goe against *Saul* and beare armes against him: Hee told him: Now hee had made himselfe stinke in *Sauls* nosthrils, hee shall returne no more. How odious were it then for thee to returne to that sinne, which the Lord hath caused to stinke in thy nosthrils? An hypocrite would faine be a repenter, but he would keepe that which cuts the throate of repentance: As *David* would faine bee King of *Israel* and keepe his crowne, but his first question is, Is the young The 3. The life. Esay 55. 7. Either in renouncing sin. Psal. 119, 29. Rom. 6, 21. 2 Sam. 27, 12.

man

2 Sam. 18, 19. man *Absalon* alive and safe? What absurdity was heere? or how could these two stand together? But repentance answeres as *Cushi* did. Would all the enemies of the Lord were as he is! He is thrust through and dispatcht, never to trouble thee with his treason more. So heere, renouncing of evill stands at the elboe of repentance, and when the old remnants of lust suggest to the soule how sweete it is, to keepe under hand some sweete partnership with sinne, as uncleanenesse, againe she prompts it thus. How shall those that are dead to sinne, live any more therein? Cast downe this painted *Iezabell*, Cast out this Idoll to the batts and moles. Take no more thought for her, renounce her not onely in her selfe, but in all her colours, shifts and occasions: Play not the foole, to follow thy harlot, but keepe closely thy heart to a finall divorce, and so prosper. Say thus, In my unrenued part I feele strong motives to returne to folly: But my deere friend repentance will not suffer mee! I feele an hundred fold gaine for this forfeicture of my lust: I doe not forbeare sinne as a slave, but I have boote in beame within mee, the Lord Iesus hath spoken peace to mee, that I may not returne to it.

verse 32.

Rom. 6, 2.

2 Kings 9. 32.

Rom. 7, 25.

Luke 18. 30.

Psal. 85. 8.

Or returning to God.

The latter part of the practise, is, returning to the Lord. For repenting is no staggering betweene two: its no darke carriage, rather standing in the absence of some vices, than the practise of vertues. But, an apparant turning from the one that it might returne to the other: not to one or two duties, but to the Lord; universally, entirely, equally and faithfully, uprightly, and constantly, according to the measure of mercy received. And, by this phrase the holy Ghost usually urgeth repentance. For why? returning to God is such a clozing with God in the promise of reconciliation and mercy: as proceedes to a cleaving close to him in all his revealed will and wayes with comelinesse, without separation; drawing dayly strength from the love of God tasted and renued, to hold the soule to God with fuller purpose of heart, without revoltings. As the loadstone pulles the iron to it selfe by a secret instinct, and so holds it close; so doth the love of God attract the soule to God, and fasten it to him with delight, counting his yoake

1 Cor. 7, 35.

Rom. 7. 22.

easie

eaſie and his burden light. It ſides with God, ſtands for God, the deſires of her ſoule are to him, his wayes and ends; yea the remembrance of his name. It ſeekes God, balkes no knowledge or information of his will, wherein he will bee worſhipped, even in all commands and ordinances, both in the immediate ſervice of the two firſt, as in the mediate of the third. Renuing covenant duely with him, where any breach hath beene, and looking more narrowly to her pathes, by occaſion of ſlippes. Not fleeting off the fat and ſweete, leaving the reſt: But taking Gods worke as it lyes, the hardeſt duties of ſelfedeniall and bearing the croſſe; aſwell as the eaſieſt; diligent in all thoſe meanes uſing, which ſerve either to purge out corruption, or to nouriſh goodneſſe; obſerving and favoring all occaſions offered, to draw neerer to God in the fellowſhip of his graces, and in the increaſe of holineſſe. And to this courſe ſhe endeavours (as infirmitie will admit) to bend the ſyme and ſtreame of her ſpirit, her thoughts and affections, without wearines walking with God, till he come unto her, watching to it, girding to it, and ſtanding with her loynes girt and lampe burning, that at the comming of the Lord ſhee may bee found faithfull and well occupied. And thus much for a view of a chriſtian ordinary practiſe of repentance, ſo farre as I thinke meete for this place; leaſt any pretending willingneſſe to try themſelves, ſhould alledge they know not how.

Eſay 26, 12.

Luke 1, 6.

Luke 12, 35.

The ſecond followeth, that is, the practiſe of repentance by occaſion of revolting from God. For we have hitherto ſpeken of repentance, rather as it is Gods way, than as many finde it to bee, or practiſe it. They have many ſtarting holes, and goe in and out of order as horſes out of their traces; yea many make the way of God nothing elſe ſave a falling ſickneſſe, ever a falling and a riſing, as thoſe in Iudges did; which the Lord abhorres. Sometime by their ſecret and inward declinings of heart and ſpirituall wickednesſes and infidelity, hypocriſie, formality, and timeſerving ſecurity, pride, &c. Sometime by morrall open falls into wordlineſſe, uncharitableneſſe, ſtrong Paſſions and luſts, neglect of the meanes. In this caſe, the Lord hath provided a repentance of recovery, and redreſſe of ſuch falls; for, ſhall a man fall and not ariſe? Shall he lye ſtill in the

The 2. In revolts.

Iudg. 4, and 6, and 7, 8, &c.

ſlow

slough as an asse under his burden? No, but repent of his Backslidings, and make up his breaches, and make peace againe. But how? (may some say) is this to be done? I will give a short draught of this also, and so draw to application of the whole, by way of tryall.

Ier. 8,4. Ier. 3,14.

And that. 1. Branch.

Know then, that for substance this repentance is no other, than the former: onely it differs in circumstance. And for the better conceiving of it, observe these particular acts of it. First, as the Lord susteynes his people so, even by that seede of his in them, that they shall not totally shake out the Spirit, nor yet poure out themselves so farre into sinne as to sinne with a full bent and streame of soule, but with a checke and controll of grace: so, when conscience is awaked by any word or worke of God upon them, they are kept from extremitie of utter despaire. Corruption through the malice of Satan, is alwayes ready to suggest utter deserting of God, and that they are cast out of his sight. As we see in those pangs of the best of Gods children in Scripture, *Hezekia*, *David*, *Ionah* and others, yea in the Church of God, forsaken for a time in captivity: all which were by temptation, brought to the graves brinke, and to thinke themselves cut off from the land of the living: and to say, No, no. There is no hope. Here then the first worke of returning to God, is, To stay and stoppe themselves in this headlong ruine; and by some glimpse of God a farre off to bee kept from utter dashing in peeces. Thus wee see in all those examples (if wee looke into the texts) that the Lord wrought a stoppe of despaire: *Iona* in the Whales belly, and in his horrors, yet stayes up himselfe by an hope: Yet (saith hee) I will looke backe to thine holy Temple: and the Church in the Lamentations, considered and felt the gall and the wormewood, (that is, that God smote her not to cast her off, but to draw her to repent) and so shee had hope. It cannot bee thus with the reprobate: who as they fall totally, so they want an eye to see God in their horrors, but apprehend as dismall and finall desertion of God as *Saul*, *Iudas*, and others: so that they are sent away packing from the presence of God without pity, and left to what ends themselves chuze, even ost to lay violent hands upon

Esay 38,11. Psal. 51.11. Ionah 2,4. Lam. 3,18. Ier. 2,25. Iona 2,5. Lam. 3,19. 1 Sam. 23,6. Mat. 27,5.

upon themſelves, the Lord that caring what becomes of them. It is not ſo heere: But ſome light is given to them that ſee Gods meaning in the afflicting of their ſoules with wrath, not that he might give them a taſte of hell a comming: but that hee might pinch them to returne home, and turne them from the pit.

Secondly, the Lord addes a more cleere ſight of himſelfe to his fallen ſervants; and cauſes them more fully to call to mind his mercies of old, and thereby to bee more ſenſibly upholden. This is cauſed by a reviving of his ſeede in them, which cannot dye: So *David*, even in his agonies when (to his feeling) the Lord had forgotten him: yet remembring times paſt, was comforted. [An hypocrite I know will catch at theſe things to bane himſelfe, but children muſt not be ſtarved therefore.] They ſeriouſly weigh this, That neither their goodneſſe did firſt worke their pardon, nor yet that ſinne (truely repented of) can cut off their eſtate in grace: for why? The gifts of God are without repentance: and his Covenant is eternall. Even as the covenant with *Noe* (as the Prophet ſpeakes.) The Lord Ieſus being made ſinne, all ſinne, for the elect, ſinne of offence and ſinne of revolt, they dare not abridge his merit, and therefore conceave the covenant (by this meanes eſtabliſhed) to bee ſutable. This then is the 2. ſteppe of the returne of the godly: The experience of former free mercy, when they had no title: therefore now having a title which ſin cannot cut off the elect from) they much more are ſtayed by it. By which meanes ſhe ſees that even the ſinnes of deepe hardneſſe of heart yeelding to temptation and the violence of luſt, ſecure lying ſtill for a time in ſinne; or other ſinnes, as falling to embrace the world, cleaving to baſe fellowſhip in evill, are yet curable revolts with God, and there is balme in *Gilead* for them, to heale them: not to encourage the ſoule to tempt God further, but in the ſence of bottomeleſſe mercy to returne home for ever, as *Oneſimus* by occaſion of his running away, became better to *Philemon*, than ever.

a Branch.

Pſal. 119, 52.

Eſay 54. 8, 9. Rom. 11, 29. 2 Cor. 5. 21.

Philem. 15.

The third ſteppe is, that grace in the children of God fallen doth cleere up the underſtanding from that confuzion which ſinne

The 3. Branch.

sinne else would cause in them, and deterre them from God and from any heart to returne. Thus it is with the hypocrite: his minde doth so present the multitude of sinne, in so intricate a manner, that it confounds the spirit, and causes him to
Genes. 4. 13. thinke, that his sinne is above pardon. The slavery of his defiled minde is so great when he weighes the woefull course
Deut. 29. 19. which hee hath runne, adding drunkennesse to thirst, and
Rom. 2, 3, 4. heaping up wrath against the day of wrath, that hee is as one who hath run out above his ability to pay, and therefore his booke of accounts is yrkesome to cast over: it is death to him to thinke of it. Thus it was with *Cain*: each hundred of yeeres that hee lived, the debt of his murther was so encreased by other sinnes and the penalties thereof, that at last it became inextricable. But repentance in the true children of God causes the view of sinne and the chaine thereof to bee presented with some hope of forgivenesse: because although perhaps the conscience is amazed, yet its not privie to that trechery which the wicked were carried by
Psal. 51, 4. in sinning. And therefore their sinne is sayd to bee ever
Mark. 14, 72. before them: they are sayd to come to themselves; *Peter* is sayd to weigh his sinne, ere hee went out; which argues that the weight of it oppressed him not. This reviving of the mind from the horrour and oppression of it, is a great mer-
Ionah 2, 6. cy in the midst of such misery. *Iona* was infolded as in a labyrinth of Sea, Whale, and conscience; yet in this gulfe hee was not swallowed up, but conceaved in his mind a possibleness for God to bring order out of his confuzion. So that the first occasions of revolt, the circumstances attending, the degrees following, and the danger incurred: rather serve to magnifie mercy in keeping the soule from utter Apostacy from the living God, than to beate off the soule from hope.

The 4. Branch. Heb. 3, 12. The fourth (and one of the many) is the recovering of a sensible and broken heart, after long hardnesse by the deceitfulnesse and sweete baites of sinne. A most sweete fruit of the spirit of election. For it was not possible for the hard heart of *Saul* or *Iudas* to relent, upon the checke of conscience: there was no droppe of the seede of repentance in them. It would

would seeme impossible that *Peter* and *David* after so long a lying in so hideous sinnes, should at the first conviction of *Nathan*, relent, and breaking through all the barres of his sinne, say, I have sinned. It was not in the words speaking, (for *Saul* and *Iudas* spake the same) but in the broken heart which uttered them. But the cause was, That grace and mercy, which lay at the roote. Oh! that they should after such mercy once felt, and vowes so oft renued, so basely handle the Lord, and hazard (as much as in them lay) their title to heaven, and sell their birthright! And yet should the Lord renue a second charter, or rather the first a second time! Oh! it pierces them to the quicke! This chases away the cloudes of dedolence and impenitency, and cleeres the coast againe. Mark. 14,72. 1 Sam. 12,3,4. 1 Sam. 15,24. Mat. 27,3,4.

The fifth is, That yet they doe not so easily shake off their feares: the Lord so orders it; that either by his word or workes, they feele his wrath for their revolt, so seazing upon their conscience, that it doth worke out and purge their corruption (through mercy) so that they vomit up their sweete morsells; And as one under the Phisition his hand, lying in an hot bath, sweates out the venome of his disease, so is it with a penitent soule. God mixes gall and wormewood for them to drinke: Hee causes them to possesse the sinnes of their youth with sorrow, though long since committed: hee payes them for old and new at once, makes their bed a bath of teares; till hee have caused all that sinne which they dranke in with such greedinesse, to returne backe with as much loathsomnes! Then, being under this racke, hee makes them feele in their owne spirits, how their sinne lyes upon his shoulders: and by their owne pinching hee makes them confesse: Now I see what my pride, ill company, stollen liberties come to, and must cost, ere I be rid of them! As I like such sawce, so let me returne to the meate againe! I thought I had but dallied, I cast arrowes and darts into the flesh of the Lord Iesus, in sport! But now they gugg mee! Now I see the Lord will not beare all, I must beare somewhat, and if I provoke him, it must bee to the confusion of my face. As I troubled and greeved the Spirit of God, so the Lord The 5. Branch. Lam. 3,39. Psal. 6,5.

Iosh. 7,25 Lord troubles mine this day! The shame, the ill report, the sorrow and sting, outward and inward, which I sustaine, sinne is no trifle.

The 6. Branch. Sixtly, the Lord now in season proceeds to offer himselfe in a promise to this revolting penitent. And that in two kinds. First. That their revolt hath not extinguisht

Esay.57.17,18. mercy. See *Esay* 57, 17. I will heale their covetousnesse

Ier.3,1,2. *Ier.* 3, 1, 2. *If a mans wife play the harlot, wilt thou returne to her? Wilt thou not write her a Bill of divorcement? Yet returne to me, and I will receive thee after all thy whoredomes!* And againe, *I will heale all their backesslidings, &c.*

Ier.3. 12. So, *Revelations chap.* 3, *verse* 19. *Bee zealous and amend.*

Rev.2,5.& 3. 19. Yea the spirit of grace in that fulnesse of Satisfaction by Christ, doth fixe and settle such promises upon the soule, so that it heares them not as the sound of many waters, but dwells upon and digests them as concerning her: So that they leave not a wanzing conceit (as in presumptuous hypocrites,

Rom,6,1. who sinne that grace may abound) But they so fasten upon the promise as a reall comfort to cure them of their falling sicknesse. Secondly, the Lord reveales the promise to them as the due order of their recovery. For whereas the ungod-

See Ionas 3,21. 22. ly doe returne to their trade, upon the suppozall that their doggish vomit shall serve the turne: Lo, the Lord alway comes betweene the revolting and repenting of his owne, with a favory application of the promise: Teaching them that if there were no more but their mourning to make up their repentance; Alas! It would vanish and come to nought. Therefore hee will have them lay hold upon the promise of free grace, which may quiet and cleanse their conscience, and restore them to that former

Psal.51.10.12. influence which they had from grace: And although their pipes are still set in the welhead, yet because they are stopped, the Lord by faith cleeres the passage of grace for them, that they may partake that strength and encouragement from their head, which may cause their repentance to bee sound, and put new hope of holding out into them.

Lastly, by this meanes, They keepe themselves well while they

they are ſo, and dare not (by that experience they have got- The 7. branch.
ten of ſmarty ſinne) adventure upon it any more. They ab-
horre to tempt God, or greeve his Spirit againe, but learne Rom. 6. 6. 13.
wiſedome for ever. If thou wilt cleanſe this blot, oh Lord! I Pſal. 51. 13.
ſhall ſhew forth thy mercy and convert others, but my ſelfe
ſhall be farre from falling at that ſtone any more. And the 1 King. 22, 41.
truth is: Wee rarely reade of any, who after their recovery with 2 King.
offended in like ſort the ſecond time. They ſo hearken to the 3. 7.
promiſe, and what the Lord will ſay to his people, that is,
his ſpeaking peace unto them, that they dare no more returne Pſal. 85, 8.
to folly, but paſſe the reſt of their dwelling in feare, and get
that ſpeech by heart, *Bleſſed is hee that feareth alway.* To Prov. 28. 14.
the ſtopping of the foule mouthes of all Cavillers, who abuſe
this Doctrine with the nicke name of licenciouſneſſe; being
in very truth the Doctrine of the moſt preciſe ſtrictneſſe
to the fleſh to all that beleeve it; and the contrary, a Do-
ctrine of deſperate looſeneſſe, teaching them that are
over ſhoes to ruſh over head and eares. And this alſo may
ſerve for a view to the Reader, of Repentance upon Re-
volts.

Having thus finiſhed the grounds of Sacramentall repen- Vſes of it, 1.
tance, I ſhould adde the trials. But ſeeing that will better
agree with an uſe of triall by it ſelfe, I will haſten to the Vſes
of the Point, and conclude with Examination. The firſt Vſe
then of this Point is, Terrour to many, who dare ruſh upon Terror.
this Sacrament without this grace: Alas! they know not 1 Sort.
wherein this preparation ſtands. They make of Repen-
tance no other than the ſpeaking of three words at their
death: By the which reaſon they might as well put off the
Sacrament till they die. As for the ſearch of their ſins: Alas,
looke how they have walked, ſo they walke ſtill, the works of
the fleſh are manifeſt. No man neede light a torch to ſearch
out thoſe ſinnes which they proclaime, as Sodome, drunken- Eſay 3, 9.
neſſe, ſwearing, Sabbath-profaning, uncleanneſſe, lying, cove-
touſneſſe, and all other abominations; and yet when the Sa-
crament comes, to it they will goe. Their ſinne is written in
their forehead, and lies cluttered in their ſoules, and un-
ſerch'd from ſeven yeares to ſeven. If any ſeeke to convince

them, (Preacher or friend) they are so high and stately, so jolly and alive, that they are ready to flie in the faces of their
Luke 18.1.2. reproovers. And as they reverence not man whom they see, so much lesse God whom they see not. Nay, most of them shunne the light, least their sinnes should be seene. As for any breaking
Rom.2.3. of heart or mourning, alas! they cannot repent by the hardnesse of their hearts, which are become as flints and Adamants; and therefore their trade is, to justifie, excuse, to palliate, and blanch their villanies: they are seered with an hot iron, and have con-
1 Tim.4.2. sciences past feeling. And as their course is void of renouncing any sinne (for no sinne comes amisse) or returning with the
Luke 15.18. Prodigall) so, in stead of making up their revolts, their whole life is nothing else but one falling sickneſse: if their course were but survei'd one day, how from morning to evening they cut out the day, spending it in the pursuit of one lust under another, from drinking to lust, from that to gaming, pleasures, eating, company, sloth and sensualitie: it were easie to esteeme what their whole life amounts unto.

2 Sort. Secondly, to these I may joyne another sort of common and carnall or civill Protestants and Hypocrites, who thinke themselves the best receivers: but alas! if repentance be as I have said, rooted in renovation of the Spirit, planted in a course of walking with God, and redresse of their falls: then are these Pharisees as farre off as the other Publicans; for they were ne-
Jer.48.11. ver rolled upon their leez, and therefore their taste and filth abides in them. They are closer than the former, but no chaster; their leaven is not purged out, still in the midst of all their hea-
Pro.30.12. rings, Prayers and Sacraments, as false, unbeleeving, unrenew'd, and unmortified in heart, tongue, affections as ever: their sinne hath seene no light this many yeares, but is kept within as the mizers hoard: If they can with much adoe keepe out of grosse evils, simper before the honester sort, and get up their names once, let them alone to maintaine their opinion with slinesse and temporising subtiltie; when yet in all these wayes of theirs, seeming good in their owne eyes, they were never renewed by repentance: not to speake of a worse kinde of some of them, who have so long dallyed with God and men, till they have deceived themselves, and grow open revolters and re-

turners

turners with the dogge to their vomits againe. And yet in theſe ſinnes, either the heate of open, or the guilt of ſecret wickedneſſe, who but they dare venture upon the Sacrament?

Oh! ye wilfull reproaches, and ſpots of Aſſemblies, (more worthy of Church cenſure, than private terror of a pen) how dare ye ruſh your ſelves upon this rocke of the Sacrament, and ſplit your ſelves in peeces! But perhaps ſome of you are not ſo farre gone, but you will ſay, Its a good thing to come to the Sacrament with repentance, and hereafter you hope to repent, but as yet ye finde it too hard a taske; hereafter you hope to turne a new leafe, (they goe farre that never turne) and fall to keepe your Church better, and heare, pray, and reade good bookes: but oh poore wretch! What wilt thou do the whileſt? The Sacrament is preſent, and calls each moneth or quarter upon thee; Repent, repent, and come; elſe come not: and thy repentance is to come, thou haſt none for the preſent; what? Lookes thou to be welcome in hope of after repenting? What if thou be taken away (as thouſands have beene, who have hoped for more) before another Sacrament come? Oh foole! Rather bleſſe God for theſe warningpeales of the Sacrament, and that it will not let thee lie ſleeping in thy ſinne, but awakens thee to repent: Oh! ply the worke in ſeaſon, if it be poſſible, that the wickedneſſe of thy courſe may be forgiven thee; then ſhalt thou rejoyce (as many have done) for the watch-word of a Sacrament, if it ſhall ſend thee to the Law, and to the covenant for an humbling and convincing of thy ſinfull ſoule, and a hunger after righteouſneſſe; then ſhall the ſeale be ſweet unto thee. But as for this dallying with God for hereafter, alas! it is not, becauſe thou meaneſt to bring it at laſt, but to ſpin out time, and ſpare thy ſelfe a labour of repenting at all. For why? Is it not as eaſie for thee to alledge it next Sacrament as this? When ſhall there be an end? Acts 8.

And ſay thou hadſt a leaſe of thy life (as *Cain* had to no purpoſe) what uſe wouldſt thou make of it, ſave to abuſe the patience of God leading thee to repentance, and according to thine hard heart which cannot repent, heape up wrath againſt the day of it. Thou promiſeſt repentance hereafter, and lo, God is Admonition. Rom. 2. 4.

is hardening thee for time past; How shall the clay that lies in the Sunne be softer? Oh breake off thy dallyings? Those many peales which both Word and Sacrament have rung in thine eares, have made them deafe, and shalt thou repent with a deafe eare, who couldst not with an open? If God will give each penitent soule forgivenesse, will he therefore give each sinnefull dallier, repentance? How wilt thou answer him for thy not renewing thy Covenant with him at each Sacrament? Whereas thou rather hast renued and sealed up to thy soule thy covenant with thy lusts, and made each new Sacrament as a brazen bolt to locke thee out of the roome of repentance, and to make thee worse, adding drunkennesse to thirst. Come not at the Sacrament while thy false heart is in thee: eate not thine owne bane and condemnation; excommunicate thy selfe (if the Church doe not, or the Minister cannot) till thou repent, and the Lord blesse this counsell to thee.

Deut. 29, 18. 19.

Vse 2. Reproofe.

Secondly, here is sharpe reproofe to Gods owne people, for living in any such base distemper, as might blemish their repentance, and make their Sacrament uncomfortable. I know the world is ready to cast false aspersions upon the best. But as for such, their innocencie is their brestplate; and they may take such accusations, and weare them openly without feare, as *Iob* speaks. No, I ohly speak of such as truly and deservedly are cast upon professors of pietie (either sound, or thinking themselves so) as this, who are so zealous as they in the first Table, in hearring Sermons (three or foure on a Sabbath) and receive Sacraments duly and often; but where be their fruits? Where is their repenting, or their good workes? How many leave their places where the Gospell is to be supported, and the poore relieved, and lie in private houses in the citie, pranking up themselves in fashions, raking up portions for their children, taking their ease and jollitie, neglecting calling and charity, and living upon their Revenewes without either good doing, or giving example; making it their life to hearken after newes, or to improove their wits and braines in all abilities, and under color of much hearing, and Religion in publique, open the mouthes of Papists against Protestants, as Solifidians, and fruitlesse in good workes. So others have God much in their mouth, but

Iob 31. 36.

breake

breake their promiſes as faſt as they make them, they will bite and pinch in their dealings, are hard and ſore in their buyings and bargaines: Others not to be truſted, but time-ſervers, and affecting the company of the ſenſuall and carnall, more than the godly; very intemperate in their pleaſures, loving them more than God, and their wills, better than heaven: paſſionate and ſoone ſtirred to rage, but hardly appeaſed; if diſpleaſed, fierce: living in the married eſtate very offenſively, bringing up their children diſſolutely, and the like. Oh! conſider in the feare of God, what diſhonour you doe to the Sacrament, and what bad preparation you make for comfort there? If any of you be ſuch for want of ſoundneſſe, looke to your ſelves, and ſet Saint *Iames* his Trumpet to your eares; oh vaine man, knoweſt thou not that faith without works, and repentance is dead, drie, and ſapleſſe? Seeſt thou not how thou paſſeſt thy time away in an emptie, proud, and idle Religion, as unſavory to God and men, as pleaſing to thy ſelfe? But if there be ſoundneſſe in thee, ſeeme not worſe than thou art; honour thy faith with fruits, and lay up ſuch a Treaſure for thy ſelfe againſt thy receiving, as may meete thee there with joy, and give thee more ſweet peace, than all thy eaſe, faſhions, and ſeeking thy will can give thee. Remoove that (Butt) which enemies to profeſſion ſhout at, zealous, but covetous, religious, but proud, hatefull, &c. And give Religion the entire honor of thy heart, as well as thy ſhewes, and then ſhall one Sacrament be more truly ſweet to thee, than many, and Religion ſhall truly honour thee, as well as thou haſt honored it. Iam.2.2,20.

Thirdly, it ſhould inſtruct us what neceſſitie of mourning there is for the wofull impenitencie and profaneneſſe of many, and hypocriſie of others, who make the Sacraments their ordinary diet. And yet who ſhall gaineſay them? How had we needé to pray for the ancient diſcipline of the Church, for the purging of ſuch? And the whiles to turn our feaſt into a faſt of ſorrow, for the boldneſſe of ſuch ſpots; and the offence cauſed by ſuch, to them that deſire the pureneſſe of the Ordinannances? When *Xerxes* beheld hundred thouſands of ſouldiers on an heape, he wept to thinke in how ſhort a time ſo many men ſhould be ſwept from the earth. How ſhould then a Chri- *Vſe.3.* Inſtruction.

stian heart (which hath prevented that danger to it selfe) lay to his soule the sad spectacle of so many thousands, as, either for lacke of meanes, or else under the contempt of meanes, daily rush themselves into hell, and eate and drinke their owne judgement for want of repentance?

Use 4. Exhortation. Fourthly, let it be exhortation to such as would receive worthily, to bring repentance with them to the Supper. Let even the approach of the Sacrament smite your tender hearts to thinke how poorely ye have profited in repentance, since your last receiving. Yea, what a cursory ceremony their vile hearts would make of the Sacrament, if the Lord did not ring this Alarum bell in their eares. Even as they, 1 *Sam.* 12.19. mourned (in the time of thunder and lightning) for all their lewdnesse, but especially their asking of a King: So at the season of the Supper should each Christian revive his repentance, and mourne as for all, so especially the sinne of bad receiving. As *Pharao's* Butler could say, *This day my sinne comes to my remembrance*; So should every good man say sadly upon the day of the Sacrament; Oh Lord, how poorely prepared went I to it? When God revived me a little, soone forgat I it: Even as the foole that hath seene his face in a glasse! Alas, the old savor hath returned instantly, I see Gods Sacrament seasons mee not with feare any long time together; an hundred toyes have worne off the edge of it from me; and I am over head and eares, if not in lusts, yet in calling, businesse, liberties, vanities, retaining no thought of my Covenant there made? Oh! revive your repentance yet more lively and cordialy than before: There is a way of getting and gaining more by the Sacrament than ye are aware. If ye would deny your selves, mourne for your slightnesse, and bring faith to seale up better care and covenant with God, there is no time past, but the Sacrament should arme ye stronglier than ever against Satan and your lusts: frame and mould you more to obedience with delight in the inner man, prevent falls, restore ye being fallen, and cause ye to grow in grace more than ever. Which if you had once tasted, who should drive ye from the Sacrament? Or should ye come to Church, meaning to receive, and to yet depart without it? or (which is worse) give advantage to the

1 Sam. 12,19.

Gen. 41.9.

the divell and the world to ſet upon you the more fiercely by occaſion of this defiling your ſelves. No ſurely, but be confirmed in comming, the oftner, the welcomer.

Fifthly, and eſpecially make we this Doctrine, a rule of triall to us, about our Sacramentall repentance. I have laid downe 3. grounds in this Chapter, which might ſerve for this uſe, to a carefull heart. Likewiſe in the triall of our eſtate, Chapt. 2. at the end, I have ſaid ſomewhat which ſorteth well with this Point. Yet leaſt I ſhould leave the Reader unſatisfied, let me here helpe ſomewhat toward ſetting this triall on worke. I will cull out ſome few, leaving the Reader to apply the reſt; *Vſe 5.* Examination.

And firſt, trie thy ſelfe by this marke. Thou knoweſt the Sacrament is a reall ſetting before thine eyes the body and bloud of Chriſt ſlain and crucified. Now it was propheciedby *Zacharie*, that repentant ſoules ſhould ſee him whom they have pierced and mourne. How is it then with thee? Doſt thou mourne to ſee the Lord Ieſus pierced at the Sacrament? Doſt thou as well take thought for him as for thy ſelfe? Is thy heart broken to thinke how thy pride, hollowneſſe, and ſelfe-love have ſhed his precious bloud and beene the ſpeare to pierce him? I mean not that thou ſhouldſt whip thy ſelf for the cruelty of the Prieſts and Scribes, (as Papiſts doe, themſelves being as bad) but that the coſt of thy redemption doth abaſe thee, and thy ſinne humble thee even to hells brinke in thy owne ſence. And doth it deepely affect thee, that thy ſinne cauſed the Lord to lay ſuch loade upon his Sonne? Doth it make thy ſinne truly irkeſome to thee? And dareſt thou not the ſecond time crucifie Chriſt to thy ſelfe? But rather carrieſt all thy beloved darlings to his Croſſe, that they may there loſe their life and heart bloud, ſacrificing them in an holy recompence unto him. It is a good ſigne. Triall 1. Zach. 12.10. Rom. 12.2.

Secondly, art thou willing by any meanes to be informed of thy ſinnes, not onely morrall, but alſo ſpirituall, thoſe that doe moſt defile thy ſpirit, and vexe the Spirit of grace? Is that Miniſtry moſt welcome to thee, which carrieth in the ſpirit to ſearch the depth of thy heart? When thou canſt overtake thy ſubtill heart, and find out the turnings and trickes of it, Triall 2. Ephe. 4.30.

the farre fetch'd devices of it to keepe thee in such a course as maintaines selfe and fleshly ease; destroying selfe-deniall and sincerity, canst thou rejoyce as one that findeth spoiles? Is it thy secret prayer, that the Lord would set the righteous to
Psal. 141.5. smite thee? And counteſt thou him a deere friend that will reprove thee? Yea, when thou mighteſt carrie a sinne slily, and none the wiser, hast thou one within thee that will give thee no peace, till it be cast out? And is secret sinne as base as open unto thee? A blessed signe.

Triall 3. Thirdly, is the uprightneſſe of others the servants of God more highly esteemed by thee, than thine owne, yea, than the opinion of others, though they thinke never so highly of thee? Feeleſt thou no bottome in other mens praises, when thy heart tells thee, they esteeme too well of thee? And doſt thou
2 Cor. 4.3. desire they might thinke of thee as thou art, that they might as well pray as praise God for thee, as being privy that the greateſt part of thy vertues are not the leaſt part of thy corruptions? Doſt thou still see an excellencie in the members of Christ above thine owne? And some such base stuffe in thy
Rom. 7.24. selfe as oft causes thy beſt graces to be in leſſe account, mourning that thou canst not reach that measure in tenderneſſe, jealozie of heart, plaineneſſe and truth, which thou seeſt in others? Its a good signe.

Triall 4. Fourthly, canst thou yet acknowledge that good which God hath done for thee with true enlargedneſſe of heart, and without swelling? Canst thou joyne humilitie with thanksgiving, without prejudice to each other? And although thou feeleſt when evill is present, as pride, selfe, yet thou dareſt not bite on Gods glory in thy obedience, because there will goe some scurfe of thine in the streame? But thy heart prayeth, Lord let mee shine still and honour thee, but dash all shining upon my selfe, and getting up into thy saddle by mine owne stirrops? It is a signe of a wise and holy seeking Gods ends: and that thine heart is cleane.

Triall 5. Fifthly, doſt thou love righteouſneſſe it selfe as righteouſneſſe, be the thing and subject of never so small a nature? And doſt thou hate sinne as sinne, be it never so little in thine eye? Is the one precious to thee for that pure natures sake which

it

it reſembles, and the other loathſome, becauſe it is oppoſite to it? It is a good ſigne. 2 Theſſ. 5. 22.

Sixthly, when thou feeleſt thy heart touch'd for thy ſinne, and humbled in prayer: dareſt thou not ſtay there, but proceedeſt to renounce it as ſeriouſly? Or rather doth not thy tongue goe before thy heart? So that when occaſion is offered, it ſeemes ſweeter and welcomer, than when there was none? As *Peter* vowed to ſticke to his Maſter when there was nothing to trie him, but when there was, then to ſticke to him was too hard and heavy to him. If it be thus, thou knoweſt not thine owne ſpirit. Take an enſample; Thou profeſſeſt that thou dareſt not be unrighteous; but it falles out, that thou art convinced of ſome bad dealing: now thou art willed to renounce it, that is, to make ſuch a ſatisfaction as thou haſt damnified, not being thine owne judge, but as they who are wiſe, thinke beſt? If thou be as free in renouncing, when either ſhame by open confeſſion, or loſſe by reſtitution lies upon it, it is a good ſigne; elſe thine heart playes bootie. Triall 6. Mat. 26, 23. 56

Seventhly, are the ſinnes of others, the ſorrowes of the Church, as ſenſible, bitter, and laid to heart by thee, as thy own? And canſt thou drown both other joyes and ſorrows of thine owne in theſe? And accordingly to thy affections, ſo are thy prayers, endeavours, procurements, for the peace of the Church, and againſt her miſeries, and thoſe that cauſe it? And canſt thou forget thy ſelfe and thy buſineſſe for this purpoſe? It is well. Triall. 7: Pſal. 119. 136

Eightly, doſt thou rejoyce alway to be croſſing thy ſelfe in thoſe ſuccors and ſupports of thy ſinne, which thy corruption ſuggeſts to thee, if grace did not gaineſay? As for example, findeſt thou thy ſelfe eager of baſe gain? And when it tickles thy ſpirit, canſt thou in the chiefe of that ſweetnes, cut off thy hand and foote, and intercept this fuell of thy luſt, even by revenging thy ſelfe upon thy ſelfe, and giving that to the poore, or a good uſe which hath been the inſtrument of fulfilling thy luſt? It is a good ſigne. Triall 8. 2 Cor. 7, 9.

Ninthly, if God call thee to ſuffer for a truth of his, about which thou feeleſt a ſtrife; on the one ſide it is ſuggeſted to thee, that there be greater truths to ſuffer for, in which Triall 9.

which thou shouldest finde more comfort than in that truth thou art called to suffer for: on the other side, thou canst not denie the lesser truth to bee a truth; in such a case, to be willing to suffer for any truth, commending thy selfe to God, and craving that thou maist not bee afraid to suffer for greater if called to it: yea, to count the price of any truth to exceede thy best contentments, its a good signe.

Triall 10. Tenthly, if not onely thy knowledge doe sway thee to duty, but thy conscience also. And if there be wrought in thee, not onely some generall awe of God, but also a quickning power, acting, and putting thee forth to the lively delight in good, and hatred of evill; (whereas an hypocrite hath onely a dead hearted knowledge without power) its a good signe. Likewise, when the experience thou hast of sinne and of grace, is no dead, but a stirring experience, quickning thee to goodnesse, and mortifying of corruption, it is a sweet signe. I might be larger; but I leave the Reader to collect others from former grounds. By the paw, judge of the Lion. Thus much for the triall of revived repentance at the Sacrament.

Vse 6. Consolation. Lastly, this Doctrine affords us use of Consolation, which belongs to all the poore servants of God, that cannot (as they would) comfort themselves in their triall of repentance. Oh! say they, our life is a continuall revolting from God, but rare repenting: If (say they) repentance be such a thing as stands in the renewing of the soule, the ordinary practise of the life, and recovery out of our falls, wee cannot say much for our repentance. Well, but I demande of thee, Are these wrought in thee, for the kinde? Is there a sound heart in all, though much weakenesse? Then thy weakenesse shall not sunder thee and the Lord at the Sacrament. But why then (will you say) doe you presse repentance so strictly? I answer, Not to urge repentance in perfection here, for that is for heaven; but to provoke all beleevers to the greatest measure that they can here attaine unto. And let such be comforted, that the Sacrament belongs to them for their further encrease. It is as if a poore Lazer should have said, Hee was not worthy to step into the poole, when the Angell had roared the water. Oh!

But

But if the poole ſerved to heale ſuch an one, it had beene a wrong to have deprived himſelfe of the poole, by that argument which rather ſerved to encourage him. God ſees not the unavoidable defects of his owne, nor imputes them: he lookes at that which is good and his owne in them, and paſſes by the bad which is theirs. In this caſe thy faith muſt fulfill the righteouſneſſe of the Law, when thine owne is too weake: That muſt be thy chiefe Robe to cover thee, though thine under-garment be worne and thinne. Oh! but they cannot mourne (they ſay) their hearts are dead and ſenſeleſſe; no ſooner doe they reſolve upon a forſaking of ſinne, but it ſalutes them againe preſently. They keepe no Covenant almoſt which they renew at the Sacrament. Well, I praiſe you not for this: yet I hope you mourne, that you are ſo mourneleſſe, and you are not dead ſo farre forth as you feele it. Strengthen the feeble hands, and make ſtraight that which is crooked: Revive the edge, and furbiſh the blade of your repentance. But to refuſe the meanes of your growth and encreaſe, becauſe you are weake, were to conclude; That becauſe you are but poore, therefore you muſt ſtarve your ſelves. Nay rather, you have the more neede of ſtrength; Goe to the Sacrament that your complaints may be fewer, abſtaine not, becauſe you feele cauſe of complaining.

Rom. 10. 4.

Heb. 12. 12.

For ſo you may adde oyle to the flame, and the divell will rejoyce, but to be ſure your ſelves ſhall be the greateſt lozers.

And touching the triall of repentance ſo much.

CHAP.

Chap. VII.

Of Sacramentall Love, and the triall thereof.

The 4. grace Love.

I Come now to the fourth grace required of all true partakers of the Lords Table, which is love. A most maine grace for the Sacrament, and of speciall familiarity with it. And for the better conceiving hereof, I purpose (God willing) to handle these three things. First, I will shew what this love is: secondly, I will prove the truth of the Point by Scripture and Reasons; thirdly, I will make use of the Doctrine, and therein I will propound the trials of this grace. Premising still this caution, that as needefull a grace as this is, yet I make it not of that essentiall nature for the very act of receiving, as faith, though otherwise most necessary for the Supper, because its that grace which improves and beautifies the whole Communion of Saints, and much more the Communion (for so we call it) of the Supper.

Entry. Three things.

1 What it is.

For the 1. of these three: Sacramentall love (differing no otherwise from the grace of love, than as reviving of it differs from the thing it selfe) is a grace of the Spirit in the soule of man, and the daughter of faith, renewed by occasion of the Sacrament in all true receivers; whereby they are so united unto all that are their fellow members, that they enlarge themselves to all occasions of their good, for the ends of Communion. In this description are sixe distinct things: 1. The author of it. 2. The begetting cause. 3. The circumstance of reviving. 4. The forme or being of it. 5. The act of it. 6. The end it propounds. For the first, I call it a sanctifying grace of the holy Ghost in the soule. Vsually wee plant love in the affections and concupiscible part: But here I plant it in the will of the soule, ascribing to it an higher seate, than an appetite or passion, as being grounded in the choise and purpose of the soule, & planted by a far stronger agent than affections are, and

Sixe things in the descript.

1 A grace of the Spirit.

to

to an higher end. But of this I ſay the leſſe. That the ſpirit is the workeman of it, appeares by direct Scripture. *Paul* gives it the birthright of all fruits of the Spirit, *The fruites of the Spirit are love, joy, peace, &c.* And the like he ſaith in ſundry places. For the Spirit ſhedding the love of God into the barren and hatefull heart of man, cauſeth it to conceive like love to them who are begotten, as that was in him that begat. Hence that of our Saviour. *Thou evill ſervant, Did not I forgive thee all the debt, even of many Talents? How then oughteſt thou to forgive him the debt of pence?* Till (then) the ſoule be ſeaſoned with the love of God in pardon and holineſſe, both to ſave and ſanctifie: it cannot poſſibly love his brother ſpiritually. Can a ruſh grow without mire? Or can love be in us, till a principle of the Spirit infuſe it. It is commended by the Lord Ieſus himſelfe, *A new Commandement give I unto you, that ye love each other.* All the Law is fulfilled in it. Its infinitely magnified in all the Scriptures, in 1 *Cor.* 13. Its deſcribed by abundance of both negative and poſitive properties, all which ſhew the Originall to bee divine. But eſpecially in the firſt Epiſtle of Saint *Iohn*, where it is made firſt the charge of God. Secondly, the offſpring and birth of God, Thirdly, A marke of the Elect and ſaved. Fourthly, That which eſpecially is occupied about brethren, ſuch as are borne of God, members of the militant Church: All theſe argue of what kinde and ſeede it is; not of fleſh, nor of the will of man, but of God.

Gal. 5, 22. Rom. 5, 5. Math. 18. 32. Iob 8, 11. Ioh. 13. 34. Rom. 13, 9. & 10. 1 Ioh. 3. 11. & 3. 10 & 4, 7. 8. & 5. 2, &c.

To diſcerne this coine of heaven from all counterfeit ſtampes in this kinde. There is a deepe vicious love contracted by the fellowſhip in ſinne; *Simeon* and *Levi*, brethren in evill: yea, this is almoſt as ſtrong and deepe as hell. Theeves have their league, and drunkards their love, union and fellowſhip, yea, ſworne brotherhood. The ſpirit of error and hereſie is ſtrong to linke the heart in love: yea, Ieſuites are ſo knit to their Catholique league, that death can not diſſolve it. And yet *Paul* imployes that this may want true love. Men have a gariſh humour of love and pangs of affection, ſo that in a moode, they pretend the greateſt love, but on the ſudden they either ſtabbe each others, or elſe hate each other, more,

Vſe. Gen. 49, 5. 1 Cor. 13, 1.

more than ever they loved. As the bands are which tie men, so is their love. Carnall lusts, gaine, sweetnesse of manners, politique respects to make use of each other, naturall regards, likenesse of manners, or professions, or disposition of soothableness and curtesie derived from Parent to child, or a civill love standing in an entercourse of mutuall offices, (love mee, and I will love thee) or such like; all of them are a sort of love which Religion doth not disanull, but season and subordinate in the elect, to this fruit of the Spirit, even as the powers of the naturall and sensible soule are subject to reason. A Christian hath other love, yet from a better principle of spirituall love.

1 The Parent. The second thing is the begetting cause of it, and that is faith effectuall and unfained. Hence *Paul*, 1 *Tim.* 1.5: saith, *Love proceedeth from a pure heart, and faith unfained*: and as a workeman both makes a toole of his trade, and workes by it also: so faith begets this love, and worketh by it. Now faith in thus worke doth two things. 1. It breedes it, 2. Purgeth it; first it breeds it, and that two wayes. 1, By an infusing qualitie. 2. By a perswading. The infusion of it is this; Faith having possessed the soule with the love of God in reconciliation; diffuseth this love into the facultie of the will, planting it there, and causing the sweet thereof to dwell in it. Christ comes not into the heart without the Spirit of Christ. Now the Lord Iesus his manhood was filled with this grace of love: the Spirit of the Godhead shedding it without measure into him: *That from his fulnesse wee might receive grace for grace.* Looke then what a loving heart, tender, mercifull, forbearing, forgiving, doing good to body, to soule; looke what amiableness, gentleness, sociableness, usefullnesse, was in his heart, that is shed into the beleever. Now what that was, his whole life shewed: he loved and prayed for his rankest enemies, died for those that crucified the Lord of life, converting three thousand of them at once: hee loved *Mary* and her sister *Martha*, and *Lazarus*, and *Iohn* his disciple most deerely. See Acts 2.22. How he went about, doing good even to all, healing diseases, preaching, converting. This Spirit then of the head is derived to us, to be

1 Faith breeds it.

Rom. 5,5.

Ioh. 1. 17.

See Act. 2.22. & Mat. 11.19. & Luk. 7. 13. & 23.34. &c. Act. 2. 36.

Ioh. 11.5. & 36.

be a privy marke unto us, whether wee are his or no: for hee that loveth not, is not of God; for God is love, and hee who loveth, dwelleth in God. Secondly, by perſwaſion. For this ſee 2 *Cor.* 5.14. *The love of Chriſt conſtraines us, for wee thus judge, &c.* Marke. There is a ſecret perſwaſive in this love, to cauſe us to love one another; and that by judgement and good reaſon. This is that which *Paul* preſſes to the *Epheſians*, *Walke in love as Chriſt alſo hath loved us, and hath given himſelfe for us, as an offring of a ſweet ſavour.* So againe, *Put on as the Elect of God, the bowels of mercies, kindneſſe, forbearing, &c.* Why? *Even as Chriſt forgave you, ſo alſo doe ye.* This is a ſtrong diſpute from relation of head to members, teaching to all holineſſe, but eſpecially to this branch. For what a diſproportion were it for us to joyne the body of a Lyon, fierce and cruell, to the head of a lambe, loving and meeke? What villany were it for a man, dealt mercifully withall by his Maſter, to take his fellow by the throte? If Chriſt hath deſtroied enmitie, broake downe the wall of ſeparation, and made peace for me, when I was paſt hope, how ſhould I love and live with my brother? Chriſt ought me nothing; but I owe him him my ſelfe. Should I after ſuch love, ever know any enemie? Or if I ſhould, ſhould not ſuch love as this quaſh it for ever? If I ſhould live in heartburning, jealoſie, bitterneſſe, and hatred, ſhould I not looke that the ſweet morſell of mercy ſhould come out at my noſtrils? Hence it is that Saint *John* ſo preſſeth this point: *Herein is love, not that we loved him, but he us: Beloved, if God ſo loved us, we ought alſo to love one another.*

1 Ioh. 4,8. & 16. 2 Cor. 5,14. Epheſ. 5,2. Col. 3,13. Ephe. 2,13. Philem. 19. 1 Ioh. 4,10,11

Secondly, faith doth purge love from manifold corruption: By name from theſe eyeſores. First, from all partialitie. Wee reſtraine and limit our love to ſuch perſons as wee our ſelves affect for ſome parts and indowments: others are not ſo precious in our eyes; wee cannot affect them, becauſe we ſee cloſeneſſe, harſhneſſe, techines, pride and ſelfe, to abound in them. But love is unpartiall, as well reaching to the undeſerving, provoking, as to the amiable (in point of ſoundneſſe, I meane, though extent may differ) and over-comming evill with good: for the roote of it is an higher thing

Secondly, faith purges it. 1 From partialitie.

thing, than selfe-love, and drownes all distastes in him, that forgat all our injuries and died for us. Secondly, from all inconstancy. Every foole loves in his moode, while the pang lasteth. But as the torrent is soone up and soone downe: so it is with many lovers; they are either as high as the skies, or as low as hell, either men are the best with them, or worst living. Whence is this? from their fickle heart, which wants a bottome. Love causes the soule to be firme, constant, equall; and if occasions be offered of any breach, yet soders it up betimes, that they grow not deepe and incurable. So thirdly, from all so injudiciousnesse, and error. Love is wise, imparting it self, as it sees the Object require: it is not alike to all. There is a false and counterfeit love in some men, who out of either a weakenesse, or formality of curtesie, will impart themselves to such as they meete with very gently: and a man would thinke this came from a deepe habite of love: But if ye observe them, it commeth from a slightnesse and emptinesse, for they will impart themselves to all alike: The best Divine in a countrey, and the veriest Ruffian shall share equally in their affections, no difference. They will be liberall to good causes, but so they will to bad and base ends also. What a fulsome love is this? What amiableneſse discerne these in the object of their love, who can love the hatefull and to be abhorred, as well as the best? Fourthly, from all weakenesse and suspiciousnesse. There is in some tempers a marvellous jealousnesse, which makes us so conceited, that the least toy, or wry countenance, puts them into a new frame; when as yet the occasion conceived, is meere nothing in all the world. Melancholy may afford some seede to this ill humour, but pride is the fomenter of it, and selfe-love the nurse. It is enough that these men thinke themselves slighted, or wronged: it skills not whether they be or no: conceit affords realnesse sufficient. But this love is too rough hewne to couch close in the building of communion, Candor and ingenuousnesse of spirit, loth to think ill of that which is so, (more than needs must) but abhorring it, when no cause is, and rather striving to interpret all at the best, is a more meete stone, to lie in this frame. Fiftly, all streightnesse and (as I may call it) hide-boundnesse of

2 From inconstancie.

Gal 4.18.

3 Folly.

4 From weakneſſe.

1 Cor. 3, 16.

5 From streightnesse.

spirit

ſpirit: many Chriſtians are of ſo dry a temper, ſo narrow-breſted, that their love lyes onely in a courſe of ſlight trifles: they thinke it a ſuperfluity to love in any other meaſure, than that they may feele no vertue to goe out from them to others. They cannot beteame any, the enlargement of their bowels: they thinke it waſte, to breake a boxe of oyntment upon thee teete of the Saints: But if any ſhredds will ſerve, ſuch ſhreddes as they can part with, and feele no loſſe, yee ſhall have from them. This cauſeth them to bee uncomely members in the Communion of Saints, and their love to bee odious and unſavory: for love is as her object requires, where an ounce is needed, a dramme ſhall not ſerve the turne: (within her power) a pound is as ready as a ſhilling, or a ſhilling, as a peny. O yee Corinthians (ſaith *Paul*) I am enlarged unto you: becauſe I love you, I can beteame you any thing, even my owne ſoule; ſo, love is bountifull, and not ſhrunke up as a bottle in the ſmoake. Sixthly, all ſelfe and ſelfelove, the very bane of communion. When men will alway ſee ſome ſuch addition to the grace of a man, that although hee ſeeme to love for grace; yet except there bee ſome other by and ſquint ayme, of ſweeteneſſe and curteſie, of Pleaſure, gaine, reputation, or that which ſome way ſatiſfies it ſelfe, alas, their love is cold, and falles off. Such ſhall bee markes in their eye, as will prayſe their gifts, or lend them as their needes are, or doe them good offices ſo as they may ſerve their turnes. But for others, they are not very forward to ſeeke them. Whereas true love is ſelfe-denying and cleane handed: Sets heart where God ſets his, and although (as the caſe may ſtand) offices of love are due and owed, yet for thoſe reſpects, a good man abhorres to love; and loves for that excellency of grace which hee beholds. That ſparkle of divine nature which ſhee can diſcerne to ſhine out of a ſoule, in any kinde, as Humility, uprightneſſe, faith, mercy, innocency or the like, are the Loadeſtone which knits them and drawes them together. Seventhly, pride and vaineglory. For many there are, who thinke themſelves ſo compleate

1 John 12,3.

1 Cor. 13,4.

6. From ſelfe.

Pſal. 16,2.

7. From pride.

Rom. 11, 18. as if the body held not them, but they it. They are too proud to have entercourse with others, of all rankes: They must be very choise and peculiar Divines of great fame and worth whom their love must honour: But if of a meaner sort, they have no edge to them. Their love is as proud as his, in Saint *Iames*, who sayd to the gold ring and Pearles, sit thou heere, as deserving my love: But to the meaner man, sit thou at my Iam. 2, 1, 3. foote-stoole! Oh! Saith the Apostle, is not this to have 1 Tim. 1, 4. the love of our Lord Iesus in the acceptance of persons? Others out of singularity affect new opinions by themselves, weary of the old grounds of truth, as too meane for their curious and fine wits, and thus bring in feisure and faction in steed of peace and consent in the Church. Others are sicke Rom. 12, 16. of a Præsident and stiffe selfewilledneſſe, so that looke whatsoever they have once vented and broached, bee it never Iohn. 19, 22. so unsound, yet they will stand out in it, and what they Gal. 5, 12. have written they have written: whatsoever confusion they cause thereby. So also, others are so vaineglorious, that either they must sway and rule the roſt, in what companyes so ever they become: if they bee not attended onely, their gifts and parts admired, and all cry Grace, grace, to their opinions, (though they disdaine the gifts of others 1 Cor. 13. better than themselves) all is marred; Whereas love is Rom. 12, 10, humble, thinkes better of others than it selfe, in giving and 16. honour, goes before others, and is equally minded to those of lower degree, moderate in her tenets, willing to submit to 8. From censorioussnesse. any that shew better reason. Eighthly, censoriousnes, For then if they see any goe in any other way than themselves, they never enquire into their reasons, much lesse forbeare and sympathise them in their (supposed) weakeneſſe, but condemne them presently, unheard, and unknowne: Whereas Gal. 6, 1. love is supporting and tender, chusing rather never to eate 1 Cor. 8, 10. flesh, than to offend the weake: But some if their conceit bee crossed, (though never so mildly and with reason given) yet with a prejudicate heart, forestall their intentions, suspect and shunne their persons, and judge them instantly for refractary and opinionate. Not remembring that so it hath ever beene, and will bee in the Church, that in some particulars

ticulars which some allow, others will streine and scruple: and therefore such should be forborne and tendred so farre as may stand with the common peace.

Lastly, and especially dissimulation. Other vices seeme to teare the coate, but this to stabbe the heart of communion: Therefore *Paul* chargeth that love be without dissimulation: let there bee no false brother, who under colour of love, should undermine his brother. 9. Dissimulation. Rom. 12,9. 1 Iohn 3.18.

Paul also saith, All have not faith: hee meanes there, fidelity to bee trusted: sound to God and his brother. Such as can say to their brethren, I am as thou art, and my horses as thy horses: I am weake in my love, but sure and true; Whereas it is with many as it was with *Ioabs* sword. Its sometime in and sometime out. They are not true and constant in their love, yea many, their tongues are ready to jangle, and their feete to carry tales against those whom they will seeme to love and honour; belike hypocrites, they speake faire words, and their words are as smooth as oyle, but their tongues are as swords and coales of Iuniper: yea themselves as *Ioab* taking *Abner* and *Amasa* by the beard in great love and with the other hand, shed their bowells to the earth. These are some few of those many distempers which faith purgeth love from, or rather them who professe to love: By the which judge of the rest. 1 Thes. 3,2. 2 King. 3,4. 2 Sam. 20,10.

The third point is, that this love is to bee revived at the Sacrament. Hence its called Sacramentall. No winde of an Ordinance, but bloweth good to love: for all are (more or lesse) sanctified to this purpose. Sweetely sayd the Psalmist. *Oh, how good and comely a thing it is for brethren to dwell together!* Meaning, that as cohabitation is a great improover of civill love: so the house of God in which Gods weatherbeaten servants in this world doe meete together, is a singular band and provoker of love. When they consider one God, Christ, Spirit, truth, one baptisme, one Supper, one hope, one faith: (all which the Ordinances of word, prayer and Sacraments doe exhibite) oh! how doe they conceive heate of love, before these rods? But above all, the Sacrament of the Supper 3. Point revising of love at Sacrament. Psal. 133,1. Eph. 4,5,6.

is ordeined for love. So saith *Paul*, The bread which wee breake, and the wine which we drinke, are not they our Communion with the body and blood of Christ? And what of this? Marke how hee inferres. For wee being many are one bread, and one body: for we are all partakers of one bread. Many wheate Cornes and grapes doe not more partake of one loafe and cup of wine, than the Receivers doe of one Christ. So that next our partaking of him, wee partake of each other, and that under the most reall Symboles of Communion. The Papists may in this teach us, who when they have any villany which they would most combine and secret themselves in, come to the Sacrament. In this (I grant) basely, that they stretch it to strengthen hellish communion. But well, if by it, they did provoke themselves more to serve in love, to bee faithfull and painefull for each other. Therefore the Psalmist speaking of the union of the Church, addes, There are the thrones of discipline: and assemblies of Religion; as if they were the sinewes of it. And who is hee (that is not utterly debaucht) whose heart hath not this instinct, that the Supper is for love? Vse having prevailed to call it, The Communion. Witnesse the Conscience of the worst, (though rotten) who then count it a mayne thing to be at amity; though it bee but while the day lasteth.

1 Cor. 10. 16. 17.

Psal. 122. 5.

The 4. The forme.

The fourth point is the forme and essence of love. That is, Vnion. Ierusalem is as a Citty compacted; that is, dwelling close; noting that love takes all joynts and compacts them together. Not onely them whom other bands of nature, civilnesse, or family hath linked, but, such as are otherwise strangers and farre off. Hence the Prophet saith, that under the Ghospell, the lambe and the Lyon should feede together: (that is, put off their contrariety) and the little childe shall then put his finger into the hole of the Cockatrice. So *Paul*, Hee hath reduced (or contracted) all into one by his death, making peace, and destroying enmity; All both in heaven, earth, and under it, being brought to a league, either to love; or not to feare each other.

Psal. 122. 4.

Esay. 11. 6.

Eph. 2. 15.

Either

Either ſo findes or makes one. As the ſoule makes the body one by the band of the ſpirits: ſo doth love make the members of this ſpirituall body, one. One ſoule, one mind, one heart, one fellowſhippe was in the Primitive Church, yea even one wealth, as then occaſion required. Note this then, The being of love is union: be there never ſuch diſproportion of particulars, for yeeres, gifts, birth, wealth, place or manners; yet this grace makes all unequalls, equall and one. There could not elſe bee ſuch a ſenſibleneſſe betweene the members, ſuch ſympathy, likeneſſe of minde, of heart, of courſe, if this were not. One ſpirit cauſes them (though ſo farre off as England and America) to be one. Wee know a member cut off, feeles no more the welfare or paine of the body. But union cauſes each toe to be afflicted with the affliction of the legge, thigh, backe or head. All are knit by the mediation of fit joints, ſinewes and bandes into one, and therefore greeve or joy in each others greefe, or welfare; yea, doe but cut off theſe Pipes of union and ſenſibleneſſe, and what becomes of that inſtinct which ſends every member about the others buſineſſe? The foote to goe, and the hand to worke for the good of the whole? Act. 2. 46. Ephe. 4. 16.

The fift point, is the Act or exerciſe of love. This ſtands partly in the negation of all oppoſite vicious diſpoſitions, as, wrath, crying, bitterneſſe, ſullenneſſe, envie, rejoycing in the evill of others, heartburning, contention, quarrels, jealoſies, uncharitableneſſe, unmercifulneſſe and the like, of which I ſpake in the act of faith purging: and partly in negative acts as occaſion is offered. For inſtance; hiding of a multitude of ſinnes when they may bee hidden: paſſing by offences both in word and deed, concerning our name, or goods, ſo farre as may bee: if neceſſity require that wee (by law) ſeeke defence of both, then that ſtill the heart looke at her owne honeſt cleering, rather than at any perſonall revenge: not interpreting things lefthandedly, (an heatheniſh quality) but as fairely as poſſibly they may bee conſtrued: So alſo forbearing the ſeelineſſe, weakeneſſe, and leſſer meaſures of other mens graces: their techines, errours and follies. Waiting to ſee the end of a thing: not ſo rejudging The fifth. The Act. Col. 3. 8. I. Negative. Iam. 5. ult.

Eccles. 7. 10. Ephe. 4. 32. persons, intents, events, rashly: Forgiving such as have offended us, whether in their heate, or coole bloud, especially if we finde them ready to seeke it by making amends, abhorring implacablenesse, yea and this often, not to seaven times Matth. 18. 22. but seaventy times seaven: even as wee our selves would bee Matth. 6. heard in the like from God: So also, moderating of justice in Matth. 18. 35. case of strife, vantage of Law: Extreame right may proove extreame wrong. When a poore man then is fallen into our hand, we may not deale in the hardest manner; cause all creditors to come about his eares and to undoe him: or take for pledges, his Bible, his garment, bed, milstones, bread, &c. Add a. Position. to these others of like nature. Secondly, love extends her selfe to all such Acts of communion, as she is occasioned unto: and that first, both in maintaining of those inward graces of the Col. 3. 12. spirit which should put forth the soule unto them, as tendernes, painefulnes, long-suffering, amiablenes, mildnes, curtesie, thankfulnesse, kindnesse in mutuall offices, plainnesse, largenesse, humblenes, & whatsoever of such quality. 2. As also practise and exercise of loving actions, 1. Either to all, as to hold peace with them so as is possible (with good conscience:) and to helpe, pitty and releeve their bodies or soules, though they deserve the contrary: for there is an holy overflow of love in the godly, even extended to such as are without; that their hearts may be Ephe. 6. 10. broken: of this sort are these; Vsefulnesse in common life, (for Iob 5. 7. a righteous man and a good man should goe together) readinesse to assist, advise and protect the shiftlesse and wronged against their encroachers: as *Iob* was the poore mans sanctuary: Iob 31. 16. especially of Orfans and widdowes, whose low hedge is soone trod downe: And that by free counsell, riding, writing in their defence, if need bee. So, neighborly offices. 2. Or else, (and that especially) to that household of faith, our fellow brethren: and those either neere hand or remote; For the love of the faithfull bends it selfe to God himselfe: But as *David* speakes *Psal.* 16. 2. because it extends not to him, therefore it returnes upon those whom hee hath made his Attornies to receive it. First, for Particulars we must know, nothing can act beyond it owne spheare, and so the love of the Saints shines most beautifully within her owne præcinct: I meane to them whom she

ſhe is neereſt unto in place and alſo in compaſſe.

1. To the perſon of Gods Miniſter, his name, eſtate, and welfare; to maintaine, countenance and aſſiſt to their uttermoſt, eſpecially in ſtreights, ſickneſſe, and other neceſſities, and to expreſſe our ſelves towards him, as under the greateſt proſperitie. To the Miniſter. See Heb. 13,17

2. To the perſons of ſuch faithfull ones as offer themſelves unto us, by occaſion of travell or buſineſſe; that we be harbe-rours unto them, and make much of ſuch, eſteeming their fellowſhip farre above our welcome. But it is now growne to this, that (as that Levite at *Gibea*) ſo a goodman if he lye not at an Alehouſe, may lye in the ſtreetes. An ill ſigne. 2. a People. Heb. 13,2. Rom. 12,13. Iudges 19. 15.

3. To thoſe Chriſtians among our ſelves who are decayed not by their ſinne, but the hand of God, as fire, ſickneſſe, or the like loſſes (beſt knowne to ſuch as are neereſt:) and therefore more concerning ſuch than ſtrangers, who may eaſily bee deluded. And this to be done in ſeaſon before the breach be too farre gone; at which time a ſhilling may doe as much good as ten, after. 3 To Chriſtian neere dwellers.

4. To the bodies in generall of all poore Saints whom wee muſt alwayes have among us in ſteede of Chriſt himſelfe, to diſcover what ſpirit of love is in us, Towards whom we muſt ſhew love, frankely and freely, beteamingly and cheerefully, in all ſimplicity, with bowels, that is, abundance of compaſſion to ſixe and ſeaven, diſperſing not grudgingly, upbraidingly, or niggardly. To theſe true poore not onely rates for collection are due, (as to all) by the Law, but ſeverall and privie mercie. Now heere, as the bodily diſtreſſe lyes in ſpeciall, ſo doth mercy draw lines from the Center of Gods Commandement, (To doe good and to diſtribute and forget not. Caſt thy bread upon their waters, &c.) to each neceſſity: one love extending it ſelfe to many operations, according to judgement. If ſhe beholds the tattered or naked, ſhee earnes to cloathe them: if the hungry, to feede them: if penyleſſe, to money them; if ſicke, to viſit them, if impriſoned, to comfort and releeve them: or howſoever their ſorrowes are, in their credite, ſtate, poſterity or the like, to ſuccour and ſtand by them. So againe (and moſt of all) to the ſoules of the faith-full; 4 To the bodies of Saints. Iohn 12,8. Rom. 12,8. Rom. 12,13. Heb. 13,16. Eccleſ. 11,1. Mat. 25,33,34. 5 To the ſoules.

full; to extend our charity according to their needes. Not each one tending himſelfe and looking to his owne private welfare of ſoule; but to ſee that the commonwealth of Soules proſper. And heere love is full of eyes, towards the weake in knowledge, to enlighten them as *Aquila* did *Apollos:* Toward the offenſive to reſiſt and reproove them ſharpely, as *Paul* did *Peter:* towards the fallen either by weakeneſſe, to reſtore them and joynt them, *Gal.*6,1. or by revolt, to gaſter and recover them: to comfort the ſad, to warne the unruly, and to exhort and quicken the weake and ſtaggering. Generally by good example to walke ſo unblameably toward all, that the bad may be daunted, and the good hartened, built up and furthered in their moſt holy courſe.

Act. 18,26. Gal. 2,11. Tit. 1 1,13. Iude 23. 1 Theſ. 5.14. 1 Pet. 3.12.

a. Generall.

Secondly, as a fountaine narrow at the ſpring, diffuſeth it ſelfe in her paſſages; So love: ſhe alway begins at home; yet enlargeth her ſelfe to them that are a farre off: even the whole Church in the corner, in the country, in the kingdome, in which ſhe liveth: yea further, even to other lands and the Churches thereof. One ſpirit poſſeſſeth the whole body for each members good, and each member for the good of the whole, and that both for outward and ſpirituall good. For outward, that all promiſes of proſperity belong to the Church: So if it ſeeme good to providence, ſhee may enjoy them. Thus *David Pſal.* 144. 12. prayes for this, That our ſonnes may be as plants, our daughters as poliſhed ſtones: That our garners be full, our ſheepe plentifull, our Oxen ſtrong: and no beggers in our ſtreetes. But eſpecially love lookes at the inward proſpering of the Church; that it may goe well with it, that the kingdome of Chriſt may be ſet up throughout it, farre and wide. And therefore firſt ſhee mourns for the ſpirituall ſinnes of the whole body, eſpecially thoſe that threaten her ruine; dallyance with the word, contempt and profanation of Miniſtery, Sabboaths and ordinances, declining from the power of godlineſſe; chuſing to ſerve God for forme, ſecretly looking towards Popiſh traſh, as being weary of ſound doctrine. Secondly, rejoycing to conſider that the Lord hath yet reſerved to himſelfe many, whoſe hearts are upright with God, holding their firſt love entire, and their zeale unſpotted with

Diffuſion of love.

2 Theſ. 3. 3 Iohn 2.

Pſal. 122. 6,7. Dan. 9.7. Ezra. 9,6.

with the filth and dregges of the age and time; ſerving their generations, as *David* did, *Act.* 13.38. Thirdly, ſorrowing to ſee the diſtreſſes of the Church abroad, to heare of the ſad diſaſters that are; the darke wayes of providence, the diſappointing of our hopes, the mourning of Aſſemblies, the unfruitfulneſſe of ordinances, the ſtreightning of the Spirit, the diſſipation of ſheepe into the remote corners of the world. Laſtly by faith, holding the promiſes, that concerne the Churches victory, as, that ſhee ſhall poſſeſſe the gates of her enemies: *The gates of Hell ſhall not prevaile againſt her:* ſhee ſhall ariſe even in her falling, and ſhall ſee light in darkeneſſe: untill at laſt the Lord plead her cauſe, execute vengeance againſt her enemies, head and tayle, branch and ruſh, and bring forth her light as the morning. This for the fifth point.

Eſay 63.15. Zeph. 3.18. Micah 2,7. Matth. 18. Micha 7. 8, 9.

The ſixth and laſt is the end why love doth thus act it ſelfe: All theſe paſſages of love, although they convey in them ſome good to the body and members: yet looke at a further thing that is, the edifying it ſelfe in love; and the finall welbeeing thereof in this vale of miſery. Concerning which, and the encreaſe of grace in the body and members, the Reader may looke into my Catechiſme in the Article of Communion, and there helpe himſelfe. And this be ſayd of theſe ſix grounds, by which this grace may be the better underſtood: and according thereto, try himſelfe, if hee be wiſe. Which worke, though I might have ſpared: yet knowing that weake ones as well as ſtrong may meete with my Booke: I will (after I have grounded the point) come to application, and among other uſes to examination.

The 6. The end.

Fow the point then, this it is, Love thus deſcribed is a neceſſary grace for the Sacrament. And it appeares firſt by proofes thus. The Analogy of the Paſſeover, which the Lord commanded to bee eaten in one houſe: Not onely leaſt the Lambe ſhould bee broken and divided, but rather to typifie this Sacramentall love and union betweene thoſe that received it. Againe, whence was that, That no bone of it ſhould bee broken? Surely not onely to typifie the Lord Chriſt, that hee that enjoyeth him, enjoyeth him whole: But

1. Generall the proofes. Exod. 12. 3. Num. 9. 12. Exod. 12. 8, 9.

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to shew also, That those who will bee bone of his bone, and make him their nourishment, must be whole, unbroken, and unshattered in their Communion: as wee know his seamelesse coate was another type of this want of rupture and division, in the Church. In *Psal.* 133. *David* is ravished with love and amity of the Church in the use of the ordinances, of which this was one. And what saith he? Oh how comely and good a thing it is for brethren to dwell even together? Even to come together as one man! And hee resembleth it to the fragrant oyle of *Aarons* consecration, and the fruitfull dew upon *Hermon* and *Zion*. Yea, even those love feasts as badly as they were used, yet intimate that Ancient Churches desire to nourish Sacramentall love. And that text of *Paul* 1 *Cor.* 10, 18. Who by this Sacrament, and the elements thereof, presseth Christian love (as in *Eph.* 4, 5. he urgeth it by the Oneship of God, Christ, baptisme, and faith) doth cleerely proove it. The bread wee breake, made of many graines, the wine wee drinke consisting of many grapes: what is it but our love and fellowship in the body? And one speciall proofe must not be forgotten: Reade, *John* 12, and 13, and 14. Where Christ exhorted his Disciples about sundry things, immediately before the Supper: This is one of the many and ofteft urged, that they would obey his new commandement and love one another. Have peace in your selves and each with other. Five or sixe of such passages there. And the Evangelist doth not so expresse that consent and love of the Church in this Sacrament of breaking bread: But hee inferreth strongly thereby, that it was a peculiar grace to be brought thither.

Psal. 133. 1.

2.

Reason 1. For why? first whereby shall the soule more comfortably satisfie it selfe about the truth of her faith, than by this love? for faith worketh by love. The workeman and his tooles goe alway together.

Reason. 2. Secondly, by what shall wee testifie our soundnesse of judgement, touching the way of Gods communicating himselfe unto each member, by and through the body, than by comming to receive in love as well as in faith? And how can they better declare their humilitie than by this, That they acknowledge, The roote beareth them up, not they it?

But

But the third reason is chiefest: The Sacrament conteyning the very instruments, bands and cordes, by which the Lord Iesus reconciled his Church to himselfe, to make it one, *viz.* his body and blood, who should dare to defile it with enimity? Even Heathens themselves loathed ceremonies in their worship, repugning to their institution: As to admit of dwarfes to *Hercules* his sacrifice: To suffer such to come to *Bacchus* his feasts as were too sad; to *Venus*, who affected virginity; to *Saturnes*, who were not sad and solemne. What comelines then shall the Lord looke for at his Sacrament? That all who come to a Sacrifice grounded in love, should not dare to come in bitternesse, and so defile it? *Reason 3.*

Fourthly, if all other ordinances doe so absolutely urge it, that else they are marred, how much more this? Looke two texts, one in 1 *Tim.* 2. 8. *Lifting up pure hands, without wrath.* And 1 *Pet.* 2. 1. 2. *Where all such as covet the Word, are bidden to cast off all superfluitie of malice and wrath, and envies, &c.* Now if this be so necessary for all, how much more for this? *Reason 4.* 1 Tim. 2. 8.

Lastly, the conscience excusing us in this, that wee bring love, doth also leave us well appayd in sundry things of farre greater consequence: As that we love him who begat; That we are borne of God, that we are verily Christs disciples, that we are passed from death to life, with an 100. more. Now he who hath evidence of all these within himselfe, how sweetly may he sit at the Sacrament, not onely with Saints, rejoycing in their mutuall welfare, but even with Angels? So much for Reasons. *Reason 5.* 1 Ioh. 3. 14. 1 Ioh. 4. 7.

Now I conclude with the uses of the Doctrine. First, let it be terrour to all that dare abuse the Supper by comming to it without this Sacramentall grace of love. And (to terrefie them by degrees) they come in the fore-ranke that cloke their treachery and villany both in their owne hearts, and against others, under this ordinance. Iesuites establish their trayterousnesse against Princes, States and Common-wealths, by this meanes; and digge deepe to hide their counsells from God and man. As *Iacobs* sonnes used the pretext of circumcision, and *Judas* covered his treason by the Passeover. *Iezabel* hers with fasting, with impudent faces, being yet full of murther and treason: 3. Generall. The Vses. *Use* 1. Branch 1. Of Terrour. Gen. 34. 19. 1 King. 21. 9. Matth. 26. 26.

Treaſon: but in ſtead of ſecrecy, he expoſed himſelfe to a deſperate conſcience, that could not repent; that ſo hee might goe to his worke without checke or feeling: and ſo his eating the ſop was coſtly. So ſhall the Sacrament be to all ſuch as under their receiving it, do hide their griping, uſury, unmercifulneſſe; For who (thinke they) will judge us ſuch in the ſecond Table, ſeeing us to be ſo devout in the Sacrament? Doe yee not ſee (ſay they) how folke balke the Sacrament, when they are come to it? But alas! wee goe through ſtitch with it. It is true, ſo yee doe, if that were the worſt if yee were as ready to be purged of your rancor and malice; Then I would ſay yee had put on a breaſtplate indeede of proofe; But now yee are armed with a paper defence, which conſci-
Iam. 4. 8. ence and the wrath of God will ſhoot through one day. Cleanſe your hearts yee ſinners, and purge your hands yee hollowly minded. Lay away your colours and plucke off theſe mufflers
Pſal. 26. 6. of uncharitableneſſe; and ſo yee are allowed to compaſſe the Altar of God with waſhen hands and in innocency of love. Agree with your Adverſary not onely man but the Lord quickly, ſoder not nor equivocate, but deale ſincerely. Empty out all filth and turne the bottome upward, that yee may bee the children of him who as an innocent Lambe ſhed his blood for enemies, that you might not know any ſave his. This feaſt of the Lambe will bee a coſtly feaſt to you, that want, nay caſt off this lappe of the wedding garment from you.

Branch 2. Secondly, terrour againe to all who baſely blanch over their owne conſcience, by ſeeking a kind of peace and good will betweene themſelves and their enemies juſt before the Sacrament. Not for true reconciliation as if they deſired that, but to keepe in the Sacrament from comming out at their noſtrills: Oh yee wretches! yee defile your ſelves wilfully in the things yee know. Not much unlike that Iew who being under feare of breaking the Sabboth in taking ſhip, and yet willing to goe, hired a Turke to thruſt him into the ſhip, mocking his conſcience. Who hath taught you thus to paint the outſide of your rotten Tombes of hollow love, with ſuch varniſh, knowing the inſide to bee as it is? For no ſooner

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is the Sacrament over, but yee returne to your vomit, to your former jarres and quarells, and ſo weare your ſinne as a marke upon your faces for all to ſee, and for the Lord in wrath to curſe you, ſaying, Never grow love from ſuch rootes or trees of bitterneſſe any more, ſuch as proclaime their ſinne as *Sodome.*

Thirdly, terrour to all ſuch, who (although their lives ſwarme with the ſinnes of ſelfe-love, rage, envy, talebearing and unpeaceableneſſe, yea grinding the face of the poore, &c. yet, they dare wipe off all crummes from their mouth, and come to the Sacrament. Nay ſome are ſo empty of this heart of love, that with him in S. *Iames*, they dare daily with love, and ſay to the needy, Be warmed, cloathed, and fedde, yet themſelves give them nothing. Others there are of a curriſh and Naballiſh diſpoſition, that their oyle of love is not ſufficient for their owne Lampes, but moſt churliſhly deprive even ſuch of their due who are of their owne fleſh, as drunkards, &c. Oh monſters! how dare yee lift up your head before the maſter of this feaſt? and crucifie againe him that dyed for ſuch traytors as your ſelves? How dwelleth Sacramentall love in ſuch? Oh be ſcared from thus adventuring any further! Come no more O yee fearefull ſpotts of aſſemblies, into the holy place, in which Chriſts body and blood are offered: leaſt as dogges yee catch at them, and bane your ſelves! Pray (if poſſible) that theſe wickedneſſes may bee forgiven you. 3. *Branch.* Iam. 2, 16. Iude 12. Act. 8. 22.

Fourthly, all ſuch ungodly youths, men or maydes, whoſe practiſe is (in Cities and great townes) to turne the day of the Sacrament into a Sacrifice to *Bacchus*, and ſpend five or ſix houres of the Sabboth in junketting, Chambering and wantonneſſe, toſſing of pots, eating of deinty belly cheere, playing at ſtooleball, barley breake, dancing and ſuch baſe behaviours. If yee aske them why? Oh ſay they, we have receaved too day, this is a merry day with us! But if a Turke ſaw yee in this your holy day worke, what manner of God would they thinke yee ſerve? And this is a more woefull blindneſſe, becauſe ſometime both Miniſter and cheefe of their pariſh (not to ſpeake of their governours) encourage 4. *Branch.*

them

them to it, and have no sence of any sinne: but thinke it a very fine way to make youth love well together! Oh yee prophane creatures? Doe yee despise Gods holy bands, to bring in your owne rotten packthred? and doe yee turne His sacred ordinances into such scurfe? If ignorance and base custome be the cause, be informed: if prophanenesse, bee also terrified; God will not be mocked. To conclude the whole use, seeke the remedy of all this: There is hope if yee bee not hardned; seeke to know your enmity with the Lord himselfe, and get his love to be shed into your soules, which may constreyne you to love his people, and so come to the Supper and welcome. Despise not this my counsell.

Gal. 6. 7.

Vse 2. Reproofe.

Secondly, let it be reproofe even to Gods owne Servants, and likewise admonition to search their hearts and lives for all this sowre leaven of false love, and venom, which many of them dare suffer to clogge them from Sacrament to Sacrament: Though perhaps they keepe the sore sweet, and so that it festereth not, yet they are very careless in casting out that bitter roote, which daily springeth up and defiles them, through their proneness to fall to it. Oh! true love is a jewell indeede, not every Merchants portion nor easily preserved when it is gotten! Loth I grant we are to be noted for so unsociable and loveless ones, that none can live by us, unfit for a Church or a Commonwealth; yet the Lord onely knowes what secret rootes and rindes there abide still. Oh! we should not top out the cheefe of the sheafe onely, but thresh cleane, and fanne our selves throughly of this scurfe! Having escaped a gulfe wee should be afraid of a shallow! Oh how should wee breake our hearts to thinke what pettishnesse and waspishnesse we walke with in our familie, among wife, children and servants? What pride, vaineglory, unkindnesse, unforbearance doe wee utter therein? What crossenesse and heartburning among neighbours, if it be but for their fences and cattell? What buying and selling of each other for trifles? Oh Lord, if others of thy people did not more good than I, in releeving poore Christians, and upholding good causes, all must needes goe to ruine! I feele what a weake proppe I am! I live as if at my death I should dye undesired! A clod of the earth, and bundle of selfe-

love,

love, borne for my owne uſe! Wit I have enough to bite in all fruits of love, but none to utter them with bounty and beſeeming! And ſome of us are ſo groſſe as to thinke that good workes are but boaſtings of our goodneſſe as for us we will renounce them, and be ſaved by faith! God keepe mee from thy ſalvation! Learne poore wretch, That faith alone juſtifieth, but is not alone in her fruits. Others of us if wee be of any uſe at all by our love, yet are puffed up in conceit of our worth and ſervice, and how much other hang upon us, and how little we upon them; whereas we ſhould ſerve them in love, and feele no vertue to have come from us! How many of us are farre from ripping up the ſeames of our ſoules, from diſtaſting of ſuch as cannot brooke us? How ſoone are wee weary, and by one act of love, thinke our ſelves exempted from many? how many partiall have wee? how rare and odd ones are they whom we can affect and humor! Oh caſt up theſe morſells, deare friends, and let all our receivings be with the unleavened bread of ſincerity,

Thirdly, let it be exhortation and examination, both to get and receive this grace at the Sacrament. First get it: goe over thoſe ſix branches before, and by Prayer, importune the Lord to bleſſe the meditation of them for the breeding of love unfeigned in thee. Thinke not the Sacrament to be a breeder of it: That onely by faith is there improoved and nouriſhed. And ſecondly, revive it at thy comming to the Supper, as thou wouldſt come from it with cheerefulneſſe. Some few rules I have heere ſet downe for thy tryall herein. *Vſe 3.* Exhortation, and examination.

Firſt, If thy right hand flatter thee not, and know not what thy left hand doth: that thou hadſt rather do many kind offices of love, though none ſhould know of it, than neglect one of them when thou ſeeſt God calls thee to it. Tryall 1. Matth. 6. 3.

Secondly, If thou canſt truly ſay, Thy ſoule hath not what it would, neyther doth any blood runne aright in thy veines, ſo long as thou knoweſt the Church or any cheefe members of it to lye under diſtreſſe; although thy ſelfe doſt ſwimme in proſperity. Thinke of *Nehemiah* and *Vriah*. Tryall 2.

Thirdly, If thy heart will not ſuffer thee to reſt content with thy plodding about thy affaires and buſineſſe; except thou can Nehem. 2. 3. Tryall 3.

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in the midst and sweetest thereof, breake off and say, Now doe I neglect the service of my time, and so returne unto it. As *Ioseph* full of affections to *Beniamin*, sought occasion, and cryed, Have every man from me, and so fell upon his necke.

Gen. 45. 1.

Tryall 4. Fourthly, If the love of God shed into thy heart, bee so sweete and make thee so well apayd in thy selfe, that thou feelest a pretty ease in dispensing with the base affronts and wonges of ill affected ones, or persons who discourage thee: That by this peace passing understanding, thy heart is so loathed, that thy froward, sullen qualities, and those darts of hatefull thoughts are even quenched in this blood of thy satisfier. Also when thou findest thy enemies so displeased, that thou canst not reach or win them by all thy love, yet even then thou art so farre from wearinesse in weldoing, that thou desirest to hooke them in by thy prayers, begging their conversion rather for their owne good, than to be quit of their injuries.

Phil. 4. 7.

Tryall 5. 5. If in the desire of the subversion of the implacable and impenitent enemies of the Church: thou dare not forestall the Lord, or teach him when to send fire to consume: but submit thy judgement and will to the secrets of Gods judgement, who onely knowes the measure of their malice, and the incorrigibleneſse of their hearts.

Tryall 6. 6. If we dare not rest in a propensenesse of our constitution, to be curteous, loving and usefull, (which may come from nature and selfe-love) or onely loath currishnesse & harshnesse out of a morrall distast, and cannot rest, till we can proove that our love is not from the will of man, or from flesh, but from God.

Tryall 7. 7. If when wee feele our base hearts streightned in the Communion of Saints; then we can even be revenged of our selves for it, and can with defiance cast off our owne ends and shreds rather, which keepe our hearts in bondage, than shrinke in any loving affection or service to which God calls us.

Tryall 8. Gal. 4. 14. 8. That our loves channell runne as freely and beteamingly to the Ministers of God or others, when they are disabled by age or other infirmities from their former abilities and employments, as when they improved themselves to the uttermost, and wee rejoyced in their light.

Tryall 9. Act. 20. 35. 9. That wee count it a farre greater mercy that wee give, than

than if wee receive. Being a kin to that excellent Church of Macedonia, whoſe grace was this, to eſteeme the Lord farre kinder in lending them an heart to give to Ieruſalem, than Ieruſalem it ſelfe had cauſe to bee thankefull for her releefe. 2 Cor. 8. 1.

10. That in the preſence of God we can finde, that the very approach of the Supper, ſummons our hearts to caſt off all ſuch oppoſition to love, as hath crope into our boſomes: bleſſing God, that it is a correction day to us: finding in our ſelves, upon, and after the Sacrament, our love and communion to be as a ſpring-tide in us. Triall 10.

11. If the Lord hath given us an heart to beare downe all diſcouragements of love from without, and all carnall objections from within, which might weaken it. As that wee doe but fleſh our enemies againſt us, and make them more bold to inſult over us, by our lenitie and forbearance, than if wee did deale with them as they have done with us. That they are of a dogged baſe nature, and will not bee wonne with any love; that no fleſh and bloud could containe it ſelfe in ſo perſonall, ſo bitter, and hatefull provokings, and wrongs, &c. The like cavils wee have againſt all other actions of love, as giving, lending, &c. So in Law caſes, if we be led by the rules of neceſſitie quitting of our ſelves from injuries which elſe we could not; alſo love of peace; ſerving providence for the manifeſtation of right; and although we be loſers, yet reſting in Gods will, and learning to deny our ſelves, to be more patient and content to offer and waite upon him who will pleade our cauſe: abhorring all covetous, or revenging ends of our owne. Many more trials might have beene added; but I referre the Reader to the former grounds to helpe himſelfe. Triall 11.

The laſt uſe is conſolation & encouragement to Gods people of two ſorts. Firſt, to all ſuch as walke in love, and make it their path and way. Many a good Chriſtian will ſay, I cannot boaſt of many evidences, but this I thank God, I can ſay, that my heart goes with the cauſe of God, to his religion, covenant, Ordinances, I love the Saints, &c. My affections and endeavours go that way; yea, when I cannot goe, yet I can creepe and methinkes *Vſe. 4.* Conſolation. Branch 1.

the dogge of a good man is welcome for his masters sake. I abhorre that selfe-seeking, and selfe-love, which reignes in the world, I practise compassion and love to all, both meane and great, knowne, and unknowne, neere and farre off: and my prayers are cast in as a lot among the prayers and petitions of the Church. I desire no welfare save in hers, and as she fares, so doe I desire to doe. Oh! rich soule be comforted. The Lord hath set his marke upon thee, and called
Esay 62.4. thee *Hephziba*, one in whom his soule delights, his Love, his Dove, his Vndefiled one. Thy name is as a precious ointment, therefore the daughters follow aud love thee. By thine example many have lost their brutish and savage qualities, and bene taught to feede with Lambes. They say of the *Panther*, that she hath so sweet a breath, that she allures all the beasts to her thereby: So that hereby she hath her name. So is it with thee, the savor of thy amiableness, shall honour thee wheresoever thou becommest till at thy death thy workes shall
Marke 14.9. follow thee. Though the Scripture be witten, yet as the name of
Act 9.9.36. & 10.2. *Mary* that annointed Christ, and *Dorcas*, and *Cornelius* are in the word, so shall thine be in the Church. Oh! enjoy thy selfe and come to the Sacrament with comfort, for the Lord Iesus stands there ready with open breast to welcome thee.

Branch 2. Lastly, it may also affoord encouragement to such as feare themselves in this triall of their love. And I confesse (as the manner of the world now is) there is so little practise of this grace to be seene, that it were enough to quench the love of the first. Therefore I wonder not to heare so many to complaine of crackes and flawes in their love, and to see that men learne to halt, of them that are lame, to be froward with the foward, sullen, testy, unkind, and unthankefull, with such as are so. Thy complaining therefore of thy selfe is just; yet beware lest hereby thou debarre thy selfe of the Sacrament. Tell me then, Art thou heavy to feele such scurffe in thee? That thou carest not how others fare, so thou canst sleepe in a whole skinne?
Iames 3.13. And that the practise of gentleneste and mercy, doth so hardly fasten upon thee? Dost thou combat within thy selfe against all naughtinesse in this kinde, and nourish the motions of that spirit which is pure, peaceable, gentle, and full of goodnesse, and

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beare downe the other as much as is poſſible? Deceive not thy ſelfe, and I dare not barre thee from the Lords Table: Although thou hadſt poore fruits to boaſt of, yet ſith our Lord Ieſus hath not forgotten a promiſe of reward to a cup of cold water to a Prophet in the name of a Prophet, I cannot exclude thee from the benefite of the Supper. Onely take heede leaſt thou catch at ſuch an encouragement to any evill end, that ſtill thou maiſt keep thy conſcience defiled, with the like pangs, & yet venture to receive: But let the Sacrament bring a ſpeciall reviving of love unto thee; the very ſight of thy brethren at the houſe of God, let it renue that poore ſparckle that is in thee: Thinke that thou art come to the ſoules of merifull and holy men, and art as in a corner of heaven, while thou maiſt ſit among them: And if this encouragement belong to thee, it ſhall worke kindely, and not by contraries. And for this uſe and the whole triall of love thus much.

Math. 10.42.

Heb. 12.25.

CHAP. VIII.

Of the deſire after the Sacrament, and the triall thereof.

WEe are now come to the laſt, but not to the leaſt of thoſe five graces preparing for the Sacrament; which is deſire or longing after thoſe good things contained in it. Concerning the handling whereof I ſhall not hold the Reader long in the grounds of this grace, as I have done in the former: Becauſe thoſe points which ſerve to the opening of deſire, either concerning Chriſt himſelfe our alſufficient nouriſhment; or elſe the triall of our owne wants: (of both which I have both in the former and in this latter Treatiſe ſpoken) ſhall not here neede any repeated diſcourſe. Onely my method ſhall be this. 1 I will briefely ſpeake a word of the object of this deſire. 2. I will prove the Doctrine. 3. I will make uſe of it ſundry wayes, and therein, if any thing may be added, either for the procuring of, or the triall of the ſoundneſſe of this deſire, I ſhall mention it, and ſo conclude.

The 5. grace Deſire. Entry.

Affections are ſtrong and vehement things in their purſuite, and not ſtirred up or provoked inus ſave by objects of great al-

lurement and perswasion, especially spirituall affections require eminent objects to raise up & to improve them. Natural affections of joy, love, hope, sorrow, feare, or desire, must have suitable objects to quicken them up: otherwise they lie flat upon the earth. How much more must it needs be so here in holy and divine affections, whereunto our nature is lesse enclined, and the flame (for lacke of daily supply of oile and matter to nourish them) doth easily decay and vanish. Sacramentall desire and longing therefore must needs presuppose some more than ordinary object, to excite and maintaine it; else neither would a carnall heart easily rise to it, nor it a good heart hold appetite and desire to it long together.

The object of desire is Christ

Sundry wayes therfore it pleases the holy Ghost in Scripture to expresse this object to the eye of the soule. The thing it selfe being in substance one, the Lord Iesus the nourishment of the living soule in grace and goodnesse; yet the eloquence of the Spirit appeares in no argument so great as in this one, to wit, the due laying him out in his colors, that the dead spirit of man might behold and esteeme him as an object well deserving her best affections. Hence it is that in the Song of *Salomon* so many allusions taken from carnall objects of desire, are used to provoke the soule to the like spiritualnesse of desire. As when he is brought in like an amorous bridegroome of choise, personage, beautie, and proportion, and that from head to foot: as if some curious *Absolon* were to be seene, in whom from top to toe, there was no blemish. His head, lockes, eyes, lips, body, and all his liniments are painted out to us, that it may appeare he is the chiefe of ten thousand. The like course takes our Saviour himselfe, in the Sermons and Parables which passed from him; wherein his chiefe drift is to magnifie grace under the name of the kingdome of heaven, meaning nothing else save the power and efficacie of the Gospell offring to the soule his satisfaction and sanctification, for pardon, and life eternall. And sometimes he compares himself to a pearle of great price, which he who found, sold all to buy it. Also to a Treasure hidden in a field, which so affected him that saw it, that he bought the field it selfe to purchase it. Hence also it is that both in old and new Testament the Lord expresses the grace of Christ by the

Much described in Scripture. Cant. 6.5.

Math. 13. ver. 44, 45.

the similitudes of all kinds of creatures, which either by their preciousnesse or by their usefulnesse, doe draw mens affections. Of the first ranke are, gold, silver, precious stones, wrought gold, robes, apparrell, and white linnen, treasure, ointments: of the latter sort, are, bread, corne, wine, oyle, milke, hony, waters, &c. Not as if these were as good as grace: but that hereby the carnall soule of man, (of it selfe easily snared with the love of such things, (yea meaner) might understand, that look what excellency is in al these together for the content of our outward appetite, that infinitly much more is in this for satisfying of the soule: sith all these are used but as shadowes to discover this. Rev. 3. 18. Psal. 45. Luke 15. Esay 55. 1.

And to say the truth, let us marke well, and we shall perceive one principall scope of *Paul*, (that chiefe of Apostles) in all his Epistles, is this, to set forth the priviledge of Beleevers to be such as doth not consist in some shreeds, but in admirable glory. He would have us to know, Christianity is not, making a shift to rub through, or some covering of our infirmities, supply of some wants, or clensing out the staine of some odious sins. But, an estate of excellencie, choise, welfare, and curious contentation to the soule, such as *Adam* at his best never enjoyed. Reade these Texts, *Col.* 1. 9, 10, 11. 12. where he speakes of a beleever thus, as, That he may be filled with all spirituall understanding; That he may walke worthy of the Lord unto all welpleasing; That he may be fruitfull and encreasing in the knowledge of God; That hee may be strengthened with all might, unto all long-suffering and joyfulnes. So *Eph.* 1. 17. 18. he desires that, They might know the hope of their calling, the rich inheritance of the Saints, and the glorious power of Christ, mortifying them, and quickning them by the power whereby he raised himself, So *Eph.* 3. 17. That Christ may dwell in your hearts by faith: that being rooted in love, ye may comprehend the bredth and depth, &c. and know the love of Christ which passeth all knowledge, that ye might be filled with all the fulnesse of God. See also *Philip.* 3. 3, 10. *I count all things but dung in respect of the excellencie of Christ. The power of his resurrection, the fellowship of his sufferings, and conformity to his death.* Nay, in one place he saith, *Col.* 2. 9, 10. *That in him we are compleate.* Saint *Peter* also witnesseth that Christ is no bare gift, but that, *The* Illustration of it. Col. 1. 9. Ephe. 1. 17. Ephe. 1. 17. Phil. 3. 10. Col. 2. 9. 2 Pet. 1. 3. 3.

Divine power hath given us all things pertaining to life and godlinesse through him. To what end do I heape up these? Surely, that the Lord Iesus his excellencie rests not in himselfe, but is derived to all his members, and that to the end, that he may be all in all with them, and winne the honour and love of their affections.

Sacramentall desire must have her object.

To come a little neerer then to our matter in hand, it must be some eminent object in the Sacrament, which must draw the soule to it in this Sacramentall desire. It must be more than the eye can see, for thats no object of any affection at all, scarce so much as a naturall appetite. But what is that? Surely that spiritually which the Elements resemble naturally. I meane full and compleate nourishment. If the soule can see this, it will draw desire without question. Now we know that Bread and Wine united, containe in them perfect food, and cheerishing to the whole man, that is, to the body and spirits of nature. Even so Christ our nourishment in the Sacrament, is compleately so to the soule, both for renewed peace and holinesse. And to open this, wee may see when the holy Ghost lights upon Christ Sacramentall, he forgets his ordinary stile, and rises into an unusuall one; for then, it makes the Father an extraordinarie great housekeeper, brings him in as a man that builds himselfe a sumptuous house upon seven hewne Pillers, prepares his fatlings and dainties, his wines and spices. Nay, then it tels us, that in those dayes the Lord wil make a feast in the mountaines, a feast of all choise delicate things, fat meats and wines throughly stale and refined. Nay then, it brings him in as a King who is disposed to magnifie himselfe in the making a feast to his Subjects at the marriage of his Son. So that looke what is in a feast either for quantitie, fulnesse of dishes, variety of choise, dainties, or for qualitie, as rarenesse, pretiousnesse, exquisite dressing, musique, company, safetie of things eaten, without feare, either that they make surfeit the gueſt, or breed ill bloud. All that is to be applied to the feast of the Lord Iesus our nourishment, which God the Father makes to his Church at the Sacrament of the Supper. And yet that is not all; for whereas that may be easily thought to come frow the magnificence of the master of it: but as for poore wretches, and hunger sterven soules, how

Pro. 7. 1. 2.

Esay 25.

Luke. 14.

should

ſhould they come neere it? The anſwer is, That onely for ſuch it is prepared, even for beggers, and ſuch as are found among the hedges, and by the high-way ſides, for loſt and forlorne ones; It is the office of Gods hand-maides and Miniſters to invite, to bring in, yea, by all arguments of perſwaſion to force even ſuch (not the fat, luſty and fed ones) to this feaſt of the King. Now if it be thus, who doubts but a feaſt of the mountaines, a feaſt of all delicacies, a Kings feaſt, offered with ſo ſolemne an invitation, yea, threat of contempt, yea, to the moſt unworthy, yea, with ſuch a welcome at the feaſt as this. Eate good things, and let your ſoules delight themſelves in fatneſſe; I ſay, who can deny, but here is an object of the beſt and moſt earneſt deſire and longing? Theſe things I have thus in a ſhaddow premiſed (to ſpare repetition of the ſubſtance contained under them) leaſt the Reader might conceive me to ruſh upon the point without ſome ground of preparation. Eſay 55.2.

I come now to the point it ſelfe, and the proofe thereof. That is this. Chriſt Ieſus our nouriſhment in the Supper, muſt be received with ſpeciall longing and deſire. For proofe of it, take firſt the Analogie of the Paſſeover. In that there were ſundry ceremonies noting out this deſire. For firſt, what did that typifie, that the Lambe ſhould bee ſeparated from the reſt of the damme, foure dayes ere it was ſlaine? Surely not onely to teach mortified neſſe of luſts and liberties, but eſpecially the deſire which the ſoule ſhould feele in her ſelfe; as we know the poore Lambe made many a mournefull bleate after the damme in that time. Againe what ſignified thoſe firſt guiſes of eating the Paſſeover, ſave deſire in a ſpeciall degree? I meane, their eating, with their ſhoes on, and ſtanding? Their ſtaves ready in their hands, and their haſting to bee gone? Doubtleſſe it argued earneſt deſire. And therefore, *Luke* 22. *verſe* 15. it is ſayd expreſſely of Chriſt that hee exceedingly longed to eate the Paſſeover with his Diſciples. If he ſo deſired it, what ought they to doe? Alſo thoſe ſowre herbes (or ſawce made of them as ſome write) what doe they ſhew but the ſharpening of appetite? The point it ſelfe. Proofes. Exod. 12.6. Verſe 11. Luke. 22.15.

For the reaſons alſo, theſe few may ſerve. 1. The appetite of the ſoule after Chriſt our nouriſhmēt is as requiſit for a receiver *Reaſon.* 1.

as the desire after Christ our life, is requisite for a convert. But we know that hunger after Christ our life, is one of the conditions and markes of faith. Therefore is this also a marke and condition of a true receiver. Especially if we consider that the Sacrament is a fuller and more festivall exhibiting of Christ than the word alone. Objection. How can this be true, seeing the soule once satisfied with Christ her life, shall never hunger more? Answer. He speakes of hunger in that kinde, not of each renewed a ctor measure of it. He meanes not that any shall ever taste Christ after, who hunger not after; but that they shall never be so hungry any more, as when their sinne stung and schorched them. Reason 2. All other Ordinances require it of such as will partake hem with fruit. As 1 *Pet.* 2. 2. If ye will covet the sincere milke, &c. Great appetite (even as great as an infants after the brest) is due to hearing of each Sermon, to each fast: how much more to each Sacrament? Thirdly, it is urged the rather for that it is a great signe the other foure graces are wrought also. For what better argues the scowring out of those lusts of ignorance, infidelitie, profaneness or uncharitableness, than when the stomack of the soule hath gotten an appetite, after the Supper? Fourthly, and especially, how else should the soule declare it selfe to judge aright of the Sacrament to be the Lords feast, except it come to it with (at least) such a preparation as any common feast requireth? Not to adde this (though not the least reason) that the Lord offers Christ our Nourishment to us, that wee might exceedingly much fare the better for him. How shall we so doe, except we hunger after him? If any meate truly strengthen, refresh, and satisfie the body, it is that (above all) which is eaten with best appetite? Other meate may prove humorous, which is eaten with a fulsome stomack. This for Reasons.

John 6. 35. *Objection.* *Answer.* *Reason* 2. 1 Pet. 2. 2. *Reason* 3. *Reason* 4.

Ere I come to the use, methinkes I here some asking, How may this grace be attained? I answer, by sundry steps wrought in the soule, by name these: first, a sensible heart of her daily and hourely wants: about which reade Chapter the third of this latter Treatise. Secondly, Sight of Christ Sacramentall and his fulnesse. For, where there is no hope of supply, there the soule hath no list to feele her needs. But the knowledge of Gods feast will

Meanes of attaining it. 1. 2.

will worke hope of being ſatisfied: Meditation therefore and pondering hereof with prayer, will cauſe the ſoule to hunger without horror or deſpaire; other hungers there may be after a thing denied, yea impoſſible: But the deſire of the faithfull is ſweetned, and ſtrengthned by the fulneſſe of the ſupply, joyned with the promiſe of him that inviteth, and welcometh, freely, and bountifully. Thirdly, by the experience of the Saints in their former receivings, when they came empty, and found that filled ſuch, and ſent the full empty away. So much of this. 3.

Vſe 1.

Now the third part of the Chapter remaines, viz. the uſe of the Doctrine. And that is manifold. Firſt, it is terror, and that to all ſuch as come to the Sacrament without deſire, and yet blanke not at it. The things that ſhould breed appetite in them, to wit, Chriſt and his dainties, pardon, peace, grace, and heaven, ſavor no more with them than the white of an egge without ſalt: Ye woſull ones! What, are ye ſuch impure Swine, that theſe Pearles which God offers you to raviſh your dead hearts with, you ſmell of them, and trample them under your feete in the dirt? Aske ſuch after the ſupper ended, What ſaw ye there? They anſwer, they ſaw a goodly company of people, and a faire cloath, a golden Cup, and wine powred out: but as for Chriſt, or any dramme of good in him to reliſh their ſoule, they ſaw no more than the blinde Batt. To what end then have Gods Meſſengers ſo diſpenſed him unto you? Surely that it might be verified, The eares of this people are waxen deafe, and their hearts fat; ſeeing, they perceive not, and hearing, they underſtand not, leaſt they ſhould convert, and heale them. If yet Chriſt be hidden, hee is ſo to none but thoſe that ſhall periſh, whom Satan hath more power over to darken, than the Lord to enlighten. Oh Lord! but to conſider how great a part of our Chriſtian Church conſiſts of ſuch, would gaſter a good man. They ſavor nothing ſave backe, and belly, and trade, and pleaſures, and drinke, and gold: if ye would preach of ſuch things, ye were for them. But Alas! As for deſire of the ſavor of Chriſt in the Sacrament of nouriſhment, a Dogge ſavors a chip as much. Why? Of a thing unknowne there can be no deſire; Why then come ſuch? upon unſavory, ſapleſſe, and ſenſe-

Terror.

2 Cor. 4. 4.

Phil. 3. 18.

leſſe

leſſe termes? Perhaps one hath beene ſicke, or upon a journey, and his wife was loth to receive, till they might goe together? I doe not miſlike the joyning of couples: but if God by diſeaſe have hindred thy husband, or by abſence, muſt his wife needs hold off; what ſcurffe is this, for ſiniſter ends to balcke the Sacrament?, Oh! the qualmes of cold undeſirous Communicants, ſhould juſtly ſtirre the faithfull to loathe it in themſelves. Such as come not with deſire, either may come or not come upon any baſe pretext, as, becauſe they ſee others come, or becauſe tis Eaſter, or becauſe they thinke it is a better thing (at ſo holy a time) to be among devout folke, than to ſit in the chimney corner at home alone. So, alas! Many come, becauſe they came not laſt time, and they are loath to be noted to abſent themſelves too often; or becauſe ſome of their neighbours receive to day. Oh fulſome beaſt! Avant from the preſence of that God who will be followed in the ſavor of his ointments; who will receive no ſacrifice from any, but ſuch as have ſalt in them, and ſeaſon it therewith? Who abhorres a dead beaſt with the throat cut, and not raiſed up and burning upon his Altar: If the leaſt drop of reliſh were in thee, could theſe be the motives to bring thee to Gods table? God give thee an heart to tremble at thy ſottiſh profanenes, and if meere ignorance have hitherto cauſed it, adde no more drunkenneſſe to thirſt, leaſt the Lord by ſome fearefull hand rend thee from thy companions with horror at thy death, or elſe leave thee a moſt ſaped & ſenſeleſſe conſcience in thy preſumption. Tremble to thinke how many thouſand of affections of Gods Miniſters, both by Sermons and Sacraments, muſt finally be loſt upon ſuch ſtones and ſtockes! If ye lay ſicke upon your beds, and your ſtomackes were loſt, what an outcry would your wives make in the eares of the Phyſitian, ſaying, Helpe for Gods cauſe, my husband is a dead man, he takes nothing. But Oh thou beaſt! Thou takeſt neither droppe nor crumme of the fleſh or blood of Ieſus Sacramentall, and yet feeleſt no aile. Beware leaſt ſence be reſerved for thee in hell, except thou repent.

Marke 9. 50.

Secondly, here is alſo reproofe even of Gods owne for comming to the Sacrament without renewed appetite. It is with many

Vſe a reproofe Math. 11. 10.

many unſavory receivers, as it was with *Iohn Baptiſt* hearers; at the firſt they rejoyced in his light, but ſhortly they became ſo fulſome, that their ſavor was gone. So that our Saviour upbraides them ſaying, *What went ye out into the wilderneſſe to ſee? a reede ſhaken with the wind? Or a man wearing ſoft raiment?* Their zealous devotion was turned into forme and cuſtome. So it is with theſe. Thoſe ſacred layes of firſt Love which ſhined in you at your firſt receivings, then, when the Sacrament was as honey to their taſte; lo, now they are damped and cooled: Plenty makes no daintie now with you; but except God rouſe ye up to meditate of the object which firſt drew your affections to burne within you, while he preached, and reached out the Sacrament unto you, ſo that the ſame fulneſſe makes as great daintie as ever, and the oftner the greater, God ſhall not hold ye guiltleſſe of this forfeit: I tell thee, the very beſotted Papiſts ſhall riſe up againſt this ſapleſſe age, and condemne it: for they (as *Eſay* ſaith) inflame themſelves under every greene tree with their Idols. They burne in their adulterous deſire after their Wafer and their ſapleſſe god, their *Agnus Dei's*, and Crucifixes, Images of the Virgin, and the Saints. But as for us, the Lord Ieſus preach'd and offered in the feaſt of a Supper, leaves us as barren, emptie and ſaporleſſe as a chip. Oh, brethren, be zealous and amend. What cold or ſurfeit hath taken us, that the things of God ſhould wax as dry Manna to the Iſraelites! Could the Lord endure their brutiſhneſſe? Did he not ſweare they ſhould not enter into his reſt? If there be but a dramme of old appetite and ſparke of old fire left upon the Altar, take Gods bellowes of indignation and blow it up that it die not. Strengthen the feeble knees and hands, that they faint not. Hath the day beene wherein the morning watches of a Sabboth have beene more precious than all the dayes of the weeke? And yet every houre in the day appointed for Gods honour, more ſweet than the houres of eating and working: and is now meate, drink, gaming and pleaſure ſo full of taſte, that Chriſt and his Supper can afford no appetite! The Lord recover it in thee (if thou be his, he will) by ſome ſmarty Croſſe, or ſting of conſcience, rather

Num. 11. 4.

Heb. 12. 11.

Heb. 3. 12, 13.

rather than ſuffer thy affections to lie buried in the earth. Doe as thoſe do who muſt carry home logges or timber which are ſunke and buried in ſome dirty ditch, or quagmire: firſt, they muſt raiſe it by their skill, and unſettle it; and then being looſe, they may carry it, and carry it home. So doe thou: if there were ever true deſire in thee, lo, its ſunke into ſome dirtie pit of the world, leud company, ſloth, and eaſe: raiſe it firſt out of it, and after thou ſhalt the better carrie it home with thee to Gods houſe. Oh! I touch a ſinne, now more frequent than I know any in the Church; viz. of ſleepy dead Sacraments without affection. If thou ſeeſt that the Lord will not take of this cover off darkeneſſe, and dampe of undeſireouſneſſe from the body (becauſe of their long deſperate careleſneſſe) yet ſteppe in for thy owne ſoule that it periſh not in this common, yea, Epidemiall lathergie.

Eſay 25. 7.

Vſe 3. Admonition.

Thirdly, let this be admonition to all that know what this point meanes, to be weary of all thoſe enemies of deſire. which haunt the ſoule in an inſenſibleneſſe and indifferencie of appetite toward the Sacrament. They are theſe; firſt, a reſting upon former affections in receiving, and ſuppoſing they are ſtill the ſame, when as yet they are oppreſſed and ſurfeited with ſuch ſcurffe as hath choked them, and therefore are not now at hand as they have beene, to cheere us at the Sacrament; whereas affection had neede be revived daily, in ſecret above all things. What ſhould be a Chriſtians daily exerciſe, but this, to try how thoſe promiſes of the Sacrament can affect us? as this, Chriſt is my feaſt of full nouriſhment, his fleſh is meate indeede, &c. Theſe would have affected mee in time paſt, but now they will not ſtirre mee. As that Courtier told *Alexander*, that hee would appeale from him drunke, to himſelfe ſober; ſo had wee neede to doe when wee feele neither judgement nor affections, tender and open to the Sacrament, (nor perhaps to any thing elſe, either word, or workes, of God) ſhake thy ſelfe before God, and ſay, It is not with me as it hath beene, I have hung zeale and eſteeme of Chriſt, upon the hedge, other matters, have defeated them, of their birthright. Secondly, bee warned againſt unbeleefe. This takes off the ſoule from all her right to Chriſt,

1. Againſt reſting upon former affections.

2. Vnbeleefe.

and

to Chriſt, and therefore marres her plea: If I be the Lords, I have right to his nouriſhment, and cannot chuſe but pleade it, as the infant pleads with the mother for the breſt. But if Satan doe get in ſo farre as to dazle the ſoule with unbeleefe; lo, all the ground of gracious appetite is gone; and then, what ſucceeds but fulſomneſſe and ſtaggering? Vnbeleefe is the death of the ſoule: Doth the dead child miſſe the breaſt? No, no: above all things abhorre this wofull enemy of infidelitie, and nouriſh faith to the conſervation of the ſoule, *Heb.* 10. ult. If the ſoule be upheld in her life and being, life muſt have nouriſhment, and want of it, will proove hunger. But if the ſoule have once withdrawne it ſelfe from the body, what is it but a carrion? Thirdly, caſt all ſuperfluitie ont of the ſoule, which hath ſecretly ſoked at unawares into it. The wombe that will conceive, muſt be cleane from all former conception: it will not conceive upon conception. If then a proud heart, loving it ſelfe, if a techy revenging ſpirit, if the love of gold and ſilver, if gallantneſſe, jollitie, and pride of life, ſcorning to take it as we have done; if uncharitableneſſe, ſlighting, and neglect of meanes defile us (as alas, what is eaſier, if a man be let looſe to walke after the guiſe of the world) how can appetite laſt? If ye will covet the word, purge out all your ſuperfluities, for they oppreſſe the ſeate of appetite, and while they lie there, ſmall appetite will appeare. Fourthly, caſt out the tickling exceſſe of all lawfull liberties, eating, drinking, feaſting, recreations, pleaſures, and vanities of all ſorts. To goe beyond our bounds in theſe, under pretence of warrantableneſſe: doth as much jarre with the ſpirit of a Chriſtian, as open offences: for, by theſe colours Satan withdrawes the Spirit from a cloſe cleaving to God, ſelfe-deniall and faith; poiſons it with libertie, bewitches it with eaſe, and corrups it with a declining of heart from that diligence, ſinceereneſſe, power, and delight, wherewith it formerly walked. Adde to theſe, ſuch as thou haſt felt to dampe affection in thee, perhaps ill marriage, a bitter root of infinite branches, jealoſies, ſuſpicions and ill affectedneſſe to each other: Never looke that the appetite after grace can hold, while ſuch ſcurffe is nouriſhed. I tremble to ſee by wofull experience, how farre ſome dare venture in this kine

Heb. 10.38.

Thirdly, ſurfeit of luſts.

1 Pet. 2. 1. 2.

Fourthly, exceſſe of liberties.

Pro. 23. 2.

kinde. So also crossings in our estates, and health, and busines which drawes the heart off, (for the most part) from God: as also too much busines and padling in the world: many irons being in the fire at once to distaste affection, and to craze the sweet temper of it for Christ and his Sacrament.

Vse 4. Exhortation.

Fourthly, let it be a short exhortation to all Gods people in these dangerous dayes, (wherin scarce one of an hundred, quits himself without some crack and flaw) to look to spirit, fervencie of desire and affection to all the wil and waies of God constantly (as farre as our weakenesse will permit) to file off our rust and scrape off the barren mosse that will overgrow a tree of righteousnesse; to cast our Snakes skin, and Eagles bill; and to scoure our selves upon the salt marshes (as sheepe doe) that health and appetite may be preserved. I meane afflictions wisely used. Be wary of thy company, keepe the watch of God, preserve tendernesse and jealousie, double the use of best means, set God above them, and renue thy Covenant daily. This will easily worke Sacramentall appetite in thee: Come with it to the Supper, emptie thy stomacke, bring not thy browne bread and cheese in thy pocket, to feed on at Gods feast: (the fowlest contempt which thou canst offer him) Remember, desire after Christs fulnesse, is the most proper and peculiar worke of a guest, if he would have his inviter thinke well of his presence. Marriage feasts poure out men into affection: & without it such occasions are odious; but to God much more. If a Iudge oppresse, being in the place of Iustice, it is horrible. So for a communicant to come with a dead heart, and no stomacke to Gods feast, is most wofull. Say to Christ, as once he said to his Apostles, *Lord, with desire I have desired* (note the phrase, *Luk.* 22. 15.) *to eat this Passeover with thee.* Lord nourish it in my soule, I desire, Lord, pardon my indifferencie. Thou seest that commonly looke what thou seekest earnestly, thou gettest: eagar pursuit of mony, of wil, or lust, cõpasseth them: so, desire of the Sacrament shall attaine her end. *Esau* with teares sought a blessing, not a spirituall, but a temporall: if he had an heart to have craved a better, he had it. Take heede least the Lord thus lode thee one day, for thy fulsome receivings: and let all this be some quickning of thy soule to receive aright.

Vse all helpes and motives.

Luke 22. 15.

Heb. 12. 17.

Fifthly,

Fifthly, come to the triall of this grace, with thy ſelfe ſeriouſly: whether it be renewed at the Supper or no: ſome few markes I will mention, leaving the Reader to judge of other trials by theſe. Firſt, this is one maine one: If the ſight of that fulneſſe of grace that is in this feaſt of Chriſt, doe emptie our ſoules to the bottome of all ſelfe-ſufficiencie of our owne. Contraries applied to each other doe greatly enlarge one another: ignorance with knowledge, pureneſſe with corruption, the modeſty of a Matron, with the impudence of a Harlot. Try then, hath the Lord Ieſus his fulneſſe emptied thee of all thy baſe counterfeit ſhewes, and left thee confounded in thy ſelfe for thy ſeeming vertues, thy barrenneſſe of grace, thy fulneſſe of corruption? Thou ſeeſt what Chriſt is, doth thy owne ſpirit beginne to ſmite in thee to conſider what thou art compared with him? Alas! if there were no more to lay thee open to thy ſelfe, than now and then, to meete with here a ſhred and there another of ſinne: thou wouldeſt be oppreſſed with ſelfe-love, and waxe a dunghill of droſſe. Onely Chriſt can truely perfect the diſcovery of natural poyſon. If then all that is ſaid of Chriſt, leave thee as it found thee, it's a ſigne of a wretch. But if confounded and emptie, a good ſigne. *Uſe 5.* Triall of it. Triall 1. Luke 5.8.

Secondly, it will not there ſtay neither, but thy emptineſſe will ſo pinch and diſquiet thee, that thou ſhalt finde no reſt in thy ſelfe: The Spirit of Chriſts Sacramentall fulneſſe will affect thy ſpirituall ſtomacke, as long faſting will thy bodily. Thou knoweſt what a grievous paine thy ſtomacke will feele: and how thy veines will ſhrinke and take on with intollerable grinding, till their emptineſſe bee filled. Try then, doth the want of a meeke, humble, patient, ſoft heart pinch thee and give thee no reſt? If a man ſhould have ſaid to *Rachel* (when ſhee ſo longed for children) Be quiet, for thou haſt a loving husband dearer to thee than tenne Sonnes; would ſhee not have beene more fierce? So when thy ſoule is pinched within thee for ſome odious luſt which thy hard heart will not be ridde of; and then the divill comes in with his contents, and tells thee what gifts, what opinion thou haſt in the Church, how God bleſſes thee with wealth, &c. How doth it affect thee? Is it as a dagger to thy heart? canſt Triall 2. Gen. 30. 1.

thou

thou say. Nay, ridde me out of this my wofull chaine, and I will be cheerefull, but else the more I have, the more is against mee, that one so blessed by God, should carrie an heart about him so hardned with pride and ease, or the sensualitie of the flesh. Nothing can still an hungry appetite, but meate, or a thirsty, but drinke. If then this pinching of thy soule bee wrought in thee, which counts every bable drosse, till thou get that which thou wantest, it is well.

Triall 3. Thirdly, hungring appetite after Christs nourishment will cause eager hearkning after foode. *Naomi* going out of her dwelling for famine, being in *Moab*, yet could not be quiet with that diet, but still listened, till at the last she heard the Lord had visited his people with bread. So is it here, if thou be throughly pinched, all thy whole thoughts, inquiries, will be after this bread of life. Thou wilt be scarce an houre together in this pinching want, but thy prayers will be earnest with God to satisfie thee with Christs fulnesse. Thou wilt give him no rest, nor thy eyelidles any sleepe, till the Lord have spoken peace to thee, and rid thee out of thy thraldome.

Ruth. 1. 6. Pro. 18. 2.

Triall 4. Fourthly, when thou hast it, thou wilt feede savorily upon it, as an hungry man kept long from his meate. The Lord Iesus Sacramentall will relish with thee above all the world, if once thou have got him. Try then: With what savor dost thou sit at Gods Table? Is it to thee above the Courts of Princes? Canst thou there lay hold upon the promise, and feede savorily of that portion which the Lord deales out according to thy neede? Dost thou say, I see Lord, the tables of great Epicures serve to stuffe the belly with meates and wines: But hee that would fill his spirit with thy favour, and be satisfied with thine image, and get Communion with thy Spirit, let him come to thy house and feast. Oh! I doe not grudge them their portion, but in secret I blesse thee that mine owne is fallen into so good a ground. Oh! let me live thus in thy Cellars and drinke of thy flagons, and I shall never envie them their corne and wine: but enjoy mine owne portion with sweet savour, and full contentment, and spend all my life in thy Temple. *One thing I have desired of the Lord, and will not cease; that I may dwell in the House of*

Ephes. 5. 18.

Psal. 23. 6.

Cant. 2. 3. 4. 5

Psal. 27. 4.

of the Lord all my dayes, to behold his beauty.

Fifthly, thou wilt became this thy portion to others, Tryall 5.
without grudging, as having felt what it is to bee ſtarven and pincht with neede. Hee that hath beene at deaths doore through hunger, if hee ever become able, hee will be very bountifull to hungry ones. So will they who finde this fulneſſe of Chriſt to ſatisfie them, wiſh it, afford and by all meanes openly or privily convey it to others. Nay, they will uſe meanes to bring them to feele this pinching want, that ſo they may helpe them with that ſweete ſatisfaction which themſelves have gotten. When thoſe poore Lepers that brake into the campe of *Aram*, had (beyond hope) 2 King. 7. 9.
filled themſelves: they began to checke themſelves, that they had not done well, in that they had ſo long concealed. So doth every ſoule which hath met with the treaſure of Chriſt in the Sacrament, hee thinkes thus, Lord this is a bleſſing not belonging to one or two, but to the whole body of the Church! Oh that I could tell how to impart that little which I have got to as many as neede it? Eſpecially to ſuch as are neare mee, husband, wife, children, kindred and neare neighbours! I can but wonder how a thing of ſuch excellency as this is, ſhould ſo little moove mee, to improove it! Try then thy ſelfe by this: Whether when God hath ſatisfied thee in his houſe, thou hoardeſt all up to thy ſelfe, never dreaming of anothers wants? or whether with *Samſon*, Iudg. 14. 9.
having found honey in the dead Lyon (the Lord Ieſus) thou goeſt away feeding thy ſelfe, and giving to father and mother, yea and (more than hee would) telling them the true meaning of thy Riddle.

Sixtly, if being richly beſted, thy ſupply cauſeth thee to Tryall 6.
covet more and more afterward? If it be a nouriſhment and a fountaine of water flowing out of thy belly to eternall life, not eaſily forgotten and layd aſide?

Laſtly, if having abſteyned more than ordinarily from this Tryall 7.
feaſt, thou finde thy appetite to grow the more ſtrong by the meanes, than if thou receaveſt often. Strong ſtomacks are knowne by this, that when their ordinary houre is paſt, yet they wax more hungry. Whereas the weake ſtomacke de-

cayeth thereby. We say, many bad meales make the last a glutton. If this be a true signe, doubtlesse there bee many of us who might have a merveilous stomacke. Try then, is the Lord more fullsome or more sweet by absence? Is the deferring of
Psal. 84. 3, 4. thy desire the very fainting of the soule? doth thy intermission renew thy love; thy longing, thy joy; thy fondnesse thy fainting of heart after the Sacrament? It is well. These few to an honest heart may helpe more forward.

Vse 6. Comfort. The last use is comfort to all weake desirers, who are ready to thrust themselves from the Supper for want of measure. I have small joy to comfort eyther false desirers, or revolters to their old carnall desires. I send such to the use of admonition, and upon search to cease venturing to profane the ordinance till their glut be vomited up. But I know also many a poore soule whose desire is constant, yet cannot be satisfied. For say they, it would have long ago broken out into beleeving. But I wante still is a bare desire. Is it even so, doe yee account true desire so bare a thing? No, The Lord shall not breake thy bruised Reede, nor quench thy smoaking flax, till judgement doe breake out into victory. Be it knowne, desire is no bare thing, but pretious and fruitfull, and shall end in fulnesse. Therefore bee not dismayed: come to the Supper, bee sure it is no surfet, but a faint desire, and the Master of the guests, when he spies thee, will picke out the best deinty of all his feast, and lay it unto thee. And this also shall serve for this fifth and last grace of desire, and the tryall of it, and so in generall, concerning the whole doctrine of Sacramentall preparation. Which the Lord so blesse, that all his servants to whose hands this poore treatise may come, may meete with some morsells, which may cause them not to repent them of their Travaile.

CHAP.

Chap. IX.

Of the due behaviour of a communicant in the act of receiving.

NOw according to our order preſined, we proceede to adde ſomewhat concerning the worke it ſelfe of receiving: The communicant then having taken due paines for the making himſelfe fit for the Supper, is not there to reſt, but to goe to the Sacrament to eate of that bread, and drinke of that cup, as *Paul* ſpeaketh. Now to give the Reader a taſte beforehand of the ſubject matter of this Chapter, let him know it is twofold. The one concerneth the comming unto, the other the due receiving of the Sacrament. For the former, I will by this occaſion ſpeake a little of the neceſſity of comming to the Sacrament, both in generall as it concernes all that are worſhippers, and in ſpeciall, thoſe that are prepared for it. For the latter I ſhall handle it eyther in that due carriage of the receiver towards the whole ordinance, or towards ſome paſſages thereof. For the whole ordinance it ſelfe, the receiver owes a double carriage, eyther of commemoration, or of perpetuation: The former being a thankefull rayſing of heart to God the father, in praiſe for the Lord Ieſus. The latter being a preſervation of the integrity of this ordinance (by the incorrupt uſe thereof) from all corruption of humane deviſes. The carriage of the receiver concerning ſome occaſionall paſſages in the Sacrament, is a ſpirituall accommodation of the ſoule, attending ſo to the outward Sacramentall acts there performed, that hee finde himſelfe much quickned in the grace he brought with him, and edified in reſpect of that fruit which he lookes to carry away.

Of the carriage at the Sacrament.

Entry and diviſion.

I. Point. Neceſſity of comming.

For the firſt of theſe. The words of the Apoſtle are plaine, So let him come, and eate of this bread, and drinke of this cup. Which words are not permiſſive (let him if he will) but imperative; let him, I command him upon paine of my wrath and diſpleaſure. But many reaſons there are to proove it alſo. Firſt, who can deny but the Church and ordinances under the Goſpel are more excellent than thoſe under the Law? Reade theſe Texts, *Heb.* 9. 11. 23. *Heb.* 5. 1. 2. &c. *Heb.* 3. 5. 6. with many

Proofes. 1 Cor. 11. 28.

See Treatiſe 1. Cap. 1.

more. Now in the old Teſtament we ſee how ſollemne a penalty is threatned againſt him that in coole blood (having no plea by ſickneſſe, or jorney, and buſineſſe to alledge) ſhould forbeare to keepe the paſſeover; even ſuch a one (ſaith the Lord) ſhall be cut off from his people. Nay it ſeemes that although legall pollutions might hinder ordinary ſervices and ſacrifices, yet the neceſſi y of the Paſſeover, tooke away the barre of ſuch pollutions: ſo that the touching a dead man, or being in a jorney, and about common buſineſſe might not infringe it. The Lord by this meane providing for the honor and neceſſiey of the Sacrament. How much more neceſſary then are the Sacraments of the Goſpel to frequent? And how ſevere a cenſure of excommunication lyes upon the violaters of them?

Numbers 9. Verſe 13.

Verſe 7.

Reaſon 1. If now the Lord ſo ſeverely plagues a receiver for want of worthy receiving, how much more will he plague a non-receiving diſpiſer? If a Prince ſend for ſome of his Subjects to appeare before him: whereof ſome appeare, but bow not the knee to doe homage, others refuze to waite upon him at all, whether of theſe two thinke we incurre greateſt diſpeaſure?

1 Cor. 11. 29.

Reaſon 2. Secondly, to what iſſue comes all wee have ſayd hitherto concerning Supper preparation? Can wee conclude ſuch a thing to be needeleſſe, as requires ſuch a coſtly entrance? It might then bee ſayd, Why is this great waſte? No ſurely. So neceſſary a preparation cannot argue a ſlight duty. If all the land had ſummons by a day to waite upon the King in their colours, for a warlike expedition, were any ſo fond as to deeme that enterpriſe idle, which coſt ſuch a tedious addreſſement?

Reaſon 3. Thirdly, the ſubſtance it ſelfe of the Sacrament is a thing of neceſſity and that abſolute. If a man were in a ſhip like to bee caſt away, he would ſay, its not neceſſary I keepe my corne or proviſion, but its neceſſary I keepe my life. So heere. Its not neceſſary that we thrive, or live long, or live at all, (for we may be happy without any ſuch) but it is neceſſary wee have the life of grace in our ſoules. Now the Sacrament is Chriſt our life and nouriſhment. *Except yee eate the fleſh of the Sonne of man, and drinke his blood, yee have no life in you*, Ioh. 6. 53. What caſe are ſuch miſcreants in then for ſole life, as abhorre Sacraments?

Fourthly,

Fourthly, the induſtry and paines taken by thoſe famous worthies and reſtorers of the collapſed Paſſeover, both in their commiſſions ſent about, their munificence in providing lambes for ſuch as wanted, & their charge given perſonally to the people, to keepe the ſame to the Lord; doe ſufficiently argue that theſe holy Princes were fooles, if the thing they undertooke were a needeleſſe triſle? How much leſſe then is the uſe of the Paſſeover of the Goſpel a needeleſſe thing? *Reaſon 4.* 2 Cron. 30.3. 21. 2 Cron. 35.7. 18.

Fiftly, if the Lord preſſe oftenneſſe of comming to the Supper as a neceſſary duty, how much more is a coming and tendring of our perſons to God, needefull? If ſcanty comming be a ſinne, what a fearefull premunire then runne they into, that refuze at all to come?

Laſtly, if the ſcope of the Supper be peculiar honour and thankes to God for Chriſt, and a ſolemne holding out his death till he come: what a ſinne is that which cuts off both the generall end of the worſhip, and the peculiar ſcope of this? But I dwell no longer upon a point ſo cleare: To brutiſh ſwine reaſon is loſt. And to the good it is needeleſſe. *Reaſon 5.* Luk. 22.21.

Before I leave the point, I muſt adde a few uſes. Firſt, terrour to all profane *Eſau's*, who being out of love with the Sacrament through loathing of examination of their woefull profane lives (which indeede are ſo intricate and overwhelmed in ſinne, that they admit none) make it their conſtant practiſe to abandon all Sacraments. And when they are cut off by mens cenſures for this their contempt, they are content ſo to live and are no whit troubled: a man knowes not whether the diſeaſe or the remedy doe worſe with them. I might compare them to *Caine*, ſave that I ſhould wrong him by ſo unjuſt a compariſon. *Caine* becauſe he had villanouſly and ſacrilegiouſly defiled the ordinances which *Abel* and he joyned in, was debarred of them and for ever caſt out of Gods preſence: But as curſed as he was, he could lay it to heart, and ſay it was too great for me to beare. But theſe Atheiſts and ſwine are ſo far from that, that they willingly content themſelves to be caſt out, and think it is a good bar to keepe them from that which they are glad to be rid of. If ye aske why they do thus, they ſay, they have buſineſſe to doe, and cannot skill of this new doctrine of Tryall, *Vſes:* 1 Terrour. Gen. 4.13.

or cannot be reconciled with their enemies. But Oh monsters in the shape of men! doth the Lord appoint yee one ordinance to fit yee for another, as the Sabboth to exempt yee from your worke; and the doctrine of tryall, that yee might come better prepared, and doe yee picke a quarrell with the one to balke the other? Doe yee turne Gods helpes to lets? Surely yee shall pay double for your contempt, both of the meanes and the duty it selfe. If a man bid his servant goe to worke in his field from morning to night, and he run to the Alehouse and neglect his labour: when his master comes to reckon him, will it be an excuse for him to say, Truly I was taken up so betweene your house and your worke that I neglected it? No, his master will answer, Oh thou base wretch, when I commanded thee my worke, did I not forbid thee whatsoever might turne thee from it? I will pay thee double: both for thy Alehouse haunting, and thy forbearing of my worke also.

Object. Oh! But if they come not, they shall not eate (say they) and
Answ. drinke their owne damnation! *Answer*, Yet they escape not:
1 Cor. 11. 29. Luke 14. let them tell me whether of these sentences be more easie, viz. They eate and drinke their owne condemnation by comming, or take him, & bind him, cast him into utter darkenesse, where there is wayling, weeping and gnashing of teeth, for not comming? If there be any oddes, much good doe them with it: But their deepe logique cannot helpe them to any.

Oh! That those into whose hands the keeping of both Tables is committed, would another while turne their eyes to hunt out these beasts! and the edge of their authority betimes to cut off such from the Citty of God! Oh that they would turne the backe thereof unto all godly and upright hearted ones, whose joy is to partake the ordinances in their beauty and pureneſse! My soule within me faints to thinke how unanswerable a sacrilledge and horrible a plague they are guilty of, who having the coercive power committed unto them, suffer our Sacraments to be made execrable, eyther by the profaneneſse of receivers, or the Atheisme and popery of absenters and recusants! Oh! compell them in Gods feare to come! not by thrusting any particular man upon the Supper, being unmeete: but by providing that whosoever may be prepared and

and will not come, may pay for both contempts. Thus did those Magistrats whom before I named. I end this point thus: first, let the Magistrate know, that as the Minister of God represents Christ in his prophetical office, teaching every soule to be prepared to come ere he come, and then joynes the kingly office, to debarre him thence till prepared: So the Magistrate onely exercises their kingly office, to force all to come. Secondly, all yee wicked refusers, cease your quarrelling with God, and turne edge against your selves and say, Woefull wretch, as the case standeth with thee, whether thou come or come not, thou art both wayes snared and accursed. There is no way for thee but to humble thy selfe, first prepare, and then come.

Secondly, this reprooves all Christian receivers (for so they would faine be named, and perhaps some may be religious) who though they come, yet scant God as much as they can in the number of his Sacraments, and come as seldome as possibly any honest men can come. What a shame is this? Perhaps a wise observer may note at some one Sacrament twenty to absent themselves, whom no cause mooves, save that they received last time! Why? are yee afraid least mercy should compasse yee as a shield, and follow yee from Sacrament to Sacrament? Doth not this convince yee that yee turne your backs upon God, because his yoake is burdensome? Consider it in Gods feare (I speake especially to mine owne) and remember that *Paul* calls for oft doing of it. And the primitive Church having lately lost Christs body, did daily behold his spirituall presence in the Supper. Truly, to such as doe sow sparily, shall be a reaping sparily: and he that will doe no more for God than needes must, shall have no more of him than needs must. No, no, the Lord must be served fruitfully: with all our strength and courage: Delight in the Lord, and he will give thee thy hearts desire. The ordinances must be throughly plyed and waited upon, yea, made the uttermost of, by all such as looke to thrive upon them: Dallyers, and timeservers, and scanters of God shall never drinke of the brookes of butter and honey which flowes from these fountaines. And O lazy receiver who takest turnes with God, what dost thou know

Vse 1. Reproofe.

1 Cor. 11. 26. Act. 2. end.

Gal. 6. 7.

Psal. 37. 4.

whether the turne be the right one or the wrong? and whether God will follow thee or no, when thou commest at thy pleasure, or forsake thee for thy forsaking him! One should thinke, that an assembly of such as have beene taught the way of this worship, should not (after 20. or 30. 40. yeares) balke the Lord every each Sacrament for lacke of list or leasure to prepare themselves: but rather count it their great gaine (next to Gods honour) to come often. I know not how generall this ill custome is: But I have observed it so much where I least wish it, that I must complaine and call for redresse. Surely none streighten God in his Sacrament, save those that take the uttermost of their owne liberties in profits and pleasures, and vanities: It is commonly seene, that they thinke all spirituall service too much: thinke also all liberty to the flesh too little. Bee ashamed of this your course: you would soone tell God of it, if hee should blesse you by halfes, as you serve him. Oh! serve not the Lord with shreds which cost yee nothing. Count yee his service perfect freedome and his burden light, if yee be the children of the free and not the bondwomen.

2 Sam. 24. 24.

Vse 3. Admonition.

Thirdly, this is admonition and caveat even to some such as have prepared themselves duly, to beware least Sathan winde in with them when they have done, and (comming betweene cup and lip) disswade them from eating that bread and drinking of that cup. I tell you hee is a subtill sophister, and hath so bewitched some novices that they have made themselves away under this pretext least they should live longer and sin. And he can suggest unto some fearefull ones, That seeing they have done to the uttermost to prepare themselves, it is no great matter for the act of receiving it: seeing the endevour with God is as the deede it selfe. And so it is (I grant) where more cannot bee atteyned: but not where it may: for hee saith, It is God by whom yee have both the will, and also the power to doe. Put the case an husbandman should plough and sow and fence, and waite the whole yeare for his Crop, and when it is ripe, he should keepe his bed & say, I have prepared for harvest to the uttermost, therefore now I will let my wheate shale in the eare for lacke of reaping. Would not all chronicle this

Phil. 2. 13.

this man for a foole! yet ſuch folly there may bee in the profeſſors of religion. For why? many who both in their owne judgement, and other mens have approved themſelves to be the Lords, and abhorre to foſter any ſinne in them which might diſable them from comfort: yet, pretending their unſufficiencie, or from an unthankefull heart, or melancholicke feares, or ſowreneſſe and ſullenneſſe, ſuddenly kicke downe all their building, and refuze to come to the Table of the Lord. But oh poore deluded creatures! What is this, ſave to confound Gods iſſues and ends? What is it but in a ſort to condemne the righteous, and to juſtifie the wicked? What is it, but to croſſe with God, and to make that ordinance which ſerves for edifying, not onely to ſerve to no ſuch uſe, but rather to a worſe uſe, than if no ſuch ordinance at all had beene? For why? Doth it not as equally contradict the rule of Triall, that a prepared ſoule ſhould not come, as, that an unprepared one ſhould come? Let them know, that they offend as much in not comming, as if they having not tryed themſelves, durſt come. And the Sacrament eſpecially ſerving for the ſupply of our wants: theſe bereave themſelves not onely of the end of tryall, but of the end of the Supper it ſelfe. I warne them therefore to be wiſe and adviſed. Do not beſtow much time in trimming and preparing to meet the bridegroome; and when the marriage day and feaſt is come, then looke ſowrely, and make queſtion whether thou ſhouldſt meete him or not. This were to make a May game for the devill, to eſcape the gulfe and make ſhipwracke in the haven. Rather lay hold upon the Lord Ieſus in the day and ſeaſon of his grace, and ſay, Lord, the meanes I have uſed, preparing to the end: let me not (like a foole) take my labour for my paines, but attaine the end of my labour in comming to thy Sacrament, that both my ſoule and body may honour thee together, and both carrie away comfort of thy Promiſe: remembring how fearefull a ſinne it is, to ſeparate the things which thou haſt put together. Thus much for the firſt head.

Having thus brought on the Communicant from his Præparation, to the Table of the Lord: Now I come more neerely to direct him about his due carriage there. And firſt for ſuch

A Communicants Generall carriage.

such generall carriage both of body and minde as concernes every ordinance, I will bee short, as hastening to the more pertinent carriage at the Table. For the externall carriage first, it must not bee unreverend, gazing, idle, offensive, light, wandring, wearisome: nor yet Popish, formall, resting in some outward gesture without any reverence of spirit: But sober, composed, attending the duty and beseeming it. Vnto which, singing of Psalmes of prayse may beeadded, so farre as may not confound the action. And Almes also at the end of the Action in token of true Thankesgiving: that seeing wee cannot reach the Lord, our love may fall upon his poore Saints. As touching the behaviour of our spirits, they are to bee present with God: All the Liturgies of the old and new Church have that solemne clause in them, Lift up your hearts: We lift them up to the Lord: And most excellently (rather like a Preacher than a Prophet) *Iosia* charges the people thus, 2 *King.* 23.21. Keepe the passeover to the Lord your God. A strange phrase. If he had sayd, Pray to the Lord, or, give thanks to the Lord: we should have conceived it: but he saith, keepe the Passeover to the Lord: meaning; rayse up holy, heavenly, hearts, and affections toward the Lord, who is present to see your dispositions and thereafter to requite you. This for the generall. More in the particulars will be occasioned.

1. Of body.

Math. 26,30.

Psal. 16.2.

2. Next of the soule.

2 King. 23. 21.

Particular carriage. To the whole Sacrament.

But more specially the Lord requires of al his peculiar behaviour at his Sacram. The first of those duties that concerne them, is commemoration, or thankes giving for the Lord Iesus: The Father presents him at the Supper in his fulnesse, that we may make it as a Monument of his death and of all his benefits. This is that hee saith, Doe this in remembrance of me. As we see in Colledges & houses founded by the bounty of great men, that they have sollemne dayes of commemoration, to rehearse the names and bounties of their benefactors: so the Churches day and season of thankes for Christ and his benefits, is, the Sacrament of his Supper. Hence is it called the Eucharist or Thankesgiving. Now to this end it were not amisse for us to set before us those patterns of thankes which wee reade of in Scripture, for the benefits of Christ. If we reade the 63 of *Esay* the first sixe verses, wee shall see how the Prophet breakes out

1. Commemoration.

Matter gotten

Patternes of thankesgiving for Christ.

Esay 63.1.

out into a gratulation for Christ: Who (saith he) is hee that commeth up from *Bozra*, with red garments, glorious in his apparrell, mighty to save? Wherefore art thou red, and thine apparrell as hee that treadeth in the winefatt? I have trodden the wine-presse alone, &c. I will mention the loving kindnesse of the Lord according to all the goodnesse, &c. So also that of Saint *Iohn*, *Revelation* 1, *verse* 5. Who is the faithfull witnesse and first begotten of the dead, and the Prince of the Kings of the earth: who hath loved us, and washed us from our sinnes in his owne bloud, and hath made us Kings and Princes unto God and his Father; To him be dominion and glory for ever. See the like 1 *Tim.* 1, 17. Now unto the King immortall, invisible, the onely wise God, be honour and Glory, for ever and ever, Amen. So *Paul* 1 *Cor.* 15. *Oh hell where is thy victory? oh grave where is thy sting? The sting of death is sinne, and the strength of sinne is the Law. But thankes bee to God who giveth us victory through our Lord Iesus.* See also *Rom.* 7, 24. Who shall deliver me from this body of death? I thanke God through Iesus Christ our Lord. We see the Saints of old could make Songs of the Lambe and his deliverance: *Moses* and *Miriam* gave not greater prayses for deliverance from *Pharao*, than they could make Songs for Christ: But how should we doe so? Surely if we would take the like course with our base hearts at the Sacrament, which they could do without it, we should doe as they did. They filled their soules to the brimme with the meditation of his benefits. So should we doe at the Sacrament. The Lord gives us a feast of him in all his dishes, wee may chuse which our appetite most longeth after (all summed up in the seales of his body and blood:) Meditate of that love which made him forget glory, and become shame, a worme of the earth: continue with long-suffering and baseneſſe, 30 yeeres upon earth, that hee might be called and annointed to suffer and dye. Consider his misery, reproaches, and indignities, from the vassalls of Satan: his being tempted by the Devill: spending dayes and nights in fasting and Prayer: willingnesse to be taken by his enemies, and to endure his Fathers wrath to the uttermost, and crying out, My God, my God, why hast thou forsaken mee?

Revel. 1, 5.

1 Tim. 1. 17.

1 Cor. 15. 57.

Rom. 7. 24.

Exod. 15. 1.

Cull

Cull out what parcell thou canſt from the cratch to the croſſe, ſuch as affords the deepeſt, the divineſt grounds of meditation, able to conquer and raviſh the ſoule, and to blow up that ſparkle of love and thankes which is kindled in thee. Thou canſt turne thee no way, but matter will offer it ſelfe to thee to raiſe affections to the Sacrament.

2. Heart rayſed thereby.

Matter being thus rayſed, ſet thine heart on worke therewith: Let admiration at this love of Chriſt ſo ſet upon thee, a traytor, a rebell, when thou wert (not the moſt unprofitable or unworthy but) moſt trecherous of a thouſand others; let it cauſe thee to cry out: Why ſhouldſt thou thus reveale thy ſelfe to me and paſſe by ſo many? What ſhould move thee to empty thy ſelfe to the bottome of all thy excellent contents, that thou ſhouldeſt obey even to the death of the croſſe, and that for ſuch a wretch as I. Oh! how my ſoule is linked to thee! How doe I love thee? What parts, wealth, eſteeme, hopes, welfare yea life it ſelfe, ſhould not bee dung to me in reſpect of thee! Whom have I in heaven but thee, or whom in earth to be compared to thee! Yea this abundance of thankes to Chriſt ſhould carry thy heart through him to God the Father, as *Paul*, *Col.* 3,27. ſpeakes. O Father, how couldſt thou ſpye out ſuch a ſinner as I, out of a thouſand, to chuſe and call me home? how couldſt thou forgoe thine onely Sonne, and ſuffer him to bee made the of-ſcouring of the earth, rather than I ſhould periſh! Oh! who is a God like unto our God, forgetting and pardoning the tranſgreſſions of the remnant of thine heritage! Oh! my ſoule magnifieth the Lord, and my fleſh rejoyceth in God my Saviour! From both the Father and the Sonne, let thy thankes proceede to the holy Ghoſt: Oh bleſſed Spirit, who bloweſt where thou liſteſt, what mooved thee to make this Sacrament, ſuch a ſweete ſeale of pardon and heaven to ſuch a ſtaggering diſtruſtfull creature as I am? Why haſt thou aſſured my ſoule by theſe ſweete pledges of ſecurity, that I ſhall not periſh, nor for ever be ſeparated from thee! My ſoule ſhall never forget ſuch a bleſſed Spirit, as hath conveyed his beſt aſſurance into my ſoule, ſo barren and empty thereof before.

Iohn 14,22. To Admiration of God and Chriſt. Phil. 2,4.5.

Phil. 73.24.25.

Col. 3,17.

Michael 7, end.

Of the Holy Ghoſt.

I ſay, thine heart ſhould faſten upon God the Father, Sonne and Spirit, with all admiration and thankes, and from this

thankes

thankes should issue into thy soule, all peace, joy, complacence and delight in the Lord. All thy thoughts, desires, affections, purposes, endevours and abilities should pitch themselves in his fountcyne: wholly resigne up themselves to be at his command, mourning that the fruit should be come to the birth, and no strength to bring forth. Yea besides this joy, thy soule being thus warmed and inflamed with the bounty of the Lord, should shake off deadnesse, wearinesse, inconstancy, and renue her covenant with God for time to come, saying thus; oh Lord, thus hast thou magnified mercy above justice towards me a sinner? But what can thy servant do to thee? What shall I recompence thee with for all thy love? Oh! *I will take up the cup of Salvation and praise thee!* I will not approach to thee, with flockes of Lambes, or with rivers of oyle, but with an humble, meeke, and righteous walking with my God! Oh! that there were such an heart in mee of faith, love and uprightnesse, as to walke in and out with thee in all thy Commandements, that it might goe well with me for ever! Oh that there were not rather, such a base heart of sloth, ease, selfe, world and sensuality to withdraw me! Oh! Let the thoughts of mine heart, and the covenants of my soule and tongue be ever accepted and ratifyed with thee, O Lord my God! Then should I goe 40 dayes to *Horeb*, even from Sacrament to Sacrament, in the strength of this thy feast! Yea this congregation wherein I stand (which is partaker with me of the like mercy) should be a witnesse of my faithfulnesse, and in the midst of thy courts, and Temple should I performe the vowes which I have made! yea and that grace which I have found at thy Sacrament should goe with me, and follow me through my life, to season and sanctifie all my course, my prayers, my worship, my marriage, my company, my blessings, my crosses, my whole conversation! This may serve for a breefe view of Sacramentall Thankesgiving, or remembring the death of the Lord Iesus.

2. To complacence, delight and joy. Luke 1, 47. Esay. 37. 3.

3. To thankefull expressions. Psal. 116, 9, 10.

Deut. 5. 29. Psal 19 ult.

4. Indignation at our basenesse.

1 King 19, 8.

Psal. 116. ult.

The second duty, is perpetuation. Intimated in that clause of our Saviour. For so doing, ye shew forth the Lords death till he come. I will touch it but breefely. First know, it is not with the Sacrament of the Supper, as it was with that dayly Sacrifice which the Iewes offered to God morning and evening.

2. Duty. Perpetuation. Luke 22, 20, 21.

That

That was destroyed when the Temple of Ierusalem was ruined by *Titus Vespasian*. But the Supper of the Lord Iesus, typified (in part) thereby, is to last, till the worlds end in one part of the Church or other. Popery by their cursed Masse, and other heresickes by their devices, for many hundred yeeres together (through Satans enmity) interrupted shrewdly the Purity of Christ Sacramentall. They brought in a Sacrifice for a Sacrament, and defiled this ordinance so farre, that they quite defaced it. The Iewes (as historians relate) in derision of the Supper and of the Lord Iesus, were wont every Easter, to steale a Christian child or stripling, and to crucifie him upon a crosse: all, (as much as in them lay) to destroy the true doctrine and Memoriall of Christ Sacramentall. Truth is odious to the factors of superstition: and at this day, what doe Papists reproach with so base termes as the Supper of Protestants, calling the Table of the Lord by the name of an Oyster Board, and the Sacrament by the name of the heresicke ordinary? alleaging that their Altar and Transubstantiation are the only true means to honour Christs Sacrifice, which they offer to God for the sinnes of quicke and dead, but not receive from God as a pledge of forgivenesse and holinesse. Now marke, the Lord in all ages hath still upheld the glorious beauty of his entire Sacrament, against all such corruption and profanation. And that especially by sustaining his poore servants to shed their blood, in the defence of this cause. We know how many hundreds in King *Henry* the 5. 6. 7. and 8. dayes, but more openly in Queene *Maries*, suffered in our owne nation for the defence of this cause of God: besides the thousands of Martyres slaine in other Countryes by the Inquisition and tyranny of Popish Bishops. Neither are we to looke that in any age (till the Kingdome of Christ come) this holy ordinance shall ever want enemies: who either openly or secretly, in part or wholly, will seeke either to undermine and obscure the Purity and honour, or overthrow the substance of this Sacrament. But all in vaine: for this shall stand as a brasen Pillar in the midst of the floud, and shall survive all corrupters and enemies: and shall be perpetuated in her honour and integrity, till the comming of the Lord Iesus to judgement, when all heresie shall perish with the breath of

Esay. 66. 23. The Sacrament eternall in the Church.

How upheld.

of his mouth: and Sathan himselfe be driven from earth, and confined for ever to hell.

But how shall this great worke be effected and continued in the Church so long, and so dayly? Surely by those his people who are members of the militant Church, who (like Champians of Christ) shall stand out for this precious Iewell committed to their trust and safegard. Both Ministers by their diligent teaching the doctrine of the Sacrament, and vindicating thereof from the cavills and corruptions of Popery: And the whole Church both Ministers and people, by their receiving this Sacrament according to the pure institution of the Lord Iesus without leaven of mans mixture: Both these I say, are appointed to perpetuate the honour and dignity thereof, in spite of all enemies. Indeed I grant, that perhaps each poore soule in receiving, doe not punctually attend this: but the Lord attends it in them, and effects it by them, while hee sustaines them by faith and good conscience, to come and partake this ordinance, incorrupdy and sincerely. We see then what a maine charge lies upon every sound Christian. Though he be no Martyr, yet he is a confessor to the truth of the Sacrament, so soft as he receives it, according to the ordinance. He holdes out with an hand openly to all that can see, the death of Christ, till he come: and by his cleaving close to the will of the ordeyner, becomes a witnesse to Christ Sacramentall: bearing downe as with a streame, all popish, superstitious, Iewish, wilworshipping enemies of this holy Sacrament.

Illustration of the meanes of upholding it.

I. Ministers teaching.

2. People in confessing.

Onely such as by faith cleave to the institution of Christ, the doctrine of a Sacrament and Sacramentall relation, the promise of the Lord Iesus to be present till the end of the world with all such: I say, onely those that abandoning a Sacrament of forme and deede done, rest upon the power of a promise for making good the fruit of their receiving to their soules in the Spirituall nourishment of the Lord Iesus, do beare witnesse to the Sacrament against all Vsurpers, who else by their trickes and devices would rob the Church of this Monument. Therefore it concernes every true Christian, not onely to take upon trust from others, the doctrine of the Sacrament, but to understand it themselves warily in their receiving, that they

The great duty of a receiver urged.

they cleave to the rule of Christ, and stoppe their eares to all Popish chapmen in this kind, who if they might be harkned unto, in their consecrated stones, Adoration and other cursed ceremonies, soone would the honour of the Sacrament lye in the dust. The duty lyes not onely upon the Doctor of the chayre, or the Preacher in the Pulpit, but upon each member of the militant Church, That he shew forth the death of the Lord till he come. Keepe the trust which is repozed in thee, poore as well as rich, unlearned as well as skillfull, base as well as honourable. In this thou shareſt with the beſt (for kind though not degree) that in thy receiving corruptly or purely, the truth & glory of the Sacrament is either preserved or betrayed to the enemies of the death of Christ. If a man should betrust thee at his death with the dispensing of his wealth, and managing of his Orphans, as truely, as if hee were a live to beholde: tell me, durst thou be false to a man? And shalt thou dare to be false to God, who hast betrusted thee with the Church treasure, I meane the Preservation of his Sacrament in her purenesse? Looke well to thy selfe therefore: Thou art now a Guardian of Christs Orphan, not a mans: and he will not hold him guiltlesse who shall forfeit this trust. And this be sayd of the second behaviour of each communicant in the act of receiving.

Duty to the Sacrament in her Acts and Passages.

The third followeth, which I call, holy accommodation of the sences and Spirit of a receiver, to those Sacramentall Acts both of Ministers and people, occasioned at, and during the time of the Supper. In the former treatise I have handled them at large with their use: Heere I onely touch upon them breefely, in point of Actuall behaviour. The summe is, that the Sacrament hath enough in it to busie and take up the whole man of him that receives it: and it is no dead object, but lively and fruitfull, to exercise him who delights in it: So that he shall not neede to borrow devotion from the marking how this man and that woman carries themselves, or by reading of chapters, and such like helpes. But the Lord will have him bend his sences to marke what acts are there passing betweene God and his people: for he knoweth, that the behaviours fetcht from the Sacrament are ever safest and best at the Sacrament. And that by marking these acts, the soule of a believer will gather one

one wholeſome occaſion or other to edifie it ſelfe. As for example. When hee beholds the Miniſter of God ſtanding in Gods ſtead, and ſeparating the Elements: hee gathers, that God the Father hath given the Lord Ieſus to the Church: and thereby comforts himſelfe in the free gift of God. The firſt.

Secoudly, when hee ſees him to bleſſe and breake the Elements: he remembers that himſelfe peirced and brake his body and ſides by his ſinne, and provoked the juſtice of the Father againſt him, which cauſes him to eate this Lambe, and to mixe ſweete meate with the hearbes of mourning and contrition. The ſecond.

Thirdly, when hee heares the Miniſter offer the Elements to himſelfe in particular: he heares in him the voyce of the Father exhorting him to apply the Lord Ieſus to himſelfe for his peculiar ſtrengthening againſt Sathan, the world, and corruption. The third.

Fourthly, beholding himſelfe to thruſt forth his hand to take, eate and drinke the Elements: he rejoyceth to thinke that God hath united them to Chriſt inſeparably, that by the power of the ordinance, the one might carry the other into the ſoule, and the ſoule might faſten with faith and hunger upon both as the true Nouriſhment of grace, peace, joy, unto eternall life: ſo that no enemy ſhall be ever able to fruſtrate the fruit of this Sacrament. Alſo when hee ſees the Church partake with him in theſe myſteries: hee perceives an inward tender love and communion, quickned in his heart, and drawing him to rejoyce in his owne welfare (as a member) in, and under the welfare of the Church, through which (as the body) each member receaves her owne ſpeciall influence from the head. The fourth. The fifth.

Yea the *Pſalmes* and Almes of the Congregation, ſung, and given from a cheerefull and charitable heart, both to God & his poore brethren: doth provoke him to doe likewiſe, to ſing with a grace in his heart to the Lord, and to diſtribute with a loving ſpirit to the neceſſities of the Saints. All which being pertinent relations to the Acts adminiſtred, doe further and ripen the ſoule in the grace of the Sacrament, ſo that it ſhall not neede to repent her of her labour, but The ſixth.

with the end of the Sacrament reape also the fruite and carry away the blessing, and returning God the Glory. And thus much of the behaviour of the communicant at the Sacrament. Whichif it were wel weighed, what difference should we soone see? a maine difference between the baseneſſe of man, & the Pro-

Conclusion. vision of God? Alas, this would banish all earthly, wearisome, sensuall, wandring carriage of communicants: who either for lacke of sound knowlege, or else want of savour of heart, are faint to fil up the time of long Sacraments, with most tedious thoughts and affections: and so defile themselves in an yrkesome receiving of that, whereto they made so solemne a preparation. Whereas wee know that, as it is a greater commendation to a subject to demeane himselfe duly in the presence of his sovereigne, than onely to spend thoughts before hand, how he may doe it: so it is no small comfort to a poore soule that hath painefully prepared it selfe, when also it can converse with God in the ordinance, so, as it may lay no offence in the Lords and her owne way, from a plentifull dispensing of mercy upon her selfe, while the season of dispensing lasteth. And thus much for this chapter.

Chap. X.

Touching the due carriage of a receiver after the Sacrament ended.

The third and last generall carriage after.

TO conclude the whole treatise, let mee also adde a word or two, concerning this last, but not least duty of a communicant, after the Supper. A peece of worke very little regarded by the most: But let us know that as some part of the Sacrament was entred upon in preparation, so, some part of it is to be done after the publike action ended. I confesse it is counted a ridiculous thing by the moste to be so precise, as never to have done: but to goe from Church to chamber, and there finish the worke. But to such as make conscience of other ordinances in pri-

vate

vate, this will bee more welcome: and no paines will bee thought too great for the attaining of ſo great commodity.

Breefely then, the Supper being ended, a Chriſtian receiver ſhould in private ſet himſelfe in the preſence of God, and performe theſe two duties: The firſt of faith. The other, due ſurvey of his receiving. Touching the firſt. A Chriſtian muſt cloſe up the whole action with the Amen, and ſo be it of faith, lotting upon the word of God, that it ſhall be to him in the fruite of his travell, according to that which God hath cauſed him to looke for. It comes in my mind what is recorded, *Acts* 12. of the Church aſſembled together in *Maries* houſe. They had beene earneſt to God for *Peter*, in their prayers. It pleaſed God to heare them and breake chaines and priſons by them: And to ſend *Peter* miraculouſly among them, as they deſired. Now when the Damoſell came in and told them it was *Peter*, they told her ſhe was mad: It was an Angell. Whence came this, that they ſhould ſo hardly beleeve that which they had ſo earneſtly prayed for? Surely, becauſe faith is ſuch a ſtranger to our ſpirit, even when it is at the beſt, that it ſeemes to bee a grace above us. Carnall reaſon, feare, and diſtruſt are alway upon the latch ready to breake in when we have beene moſt ſpiritually occupied, (how much more then ordinarily) and to buzze into our eares thus: Thus now thou haſt beene buſied, and as thou thinkeſt thou haſt diſcerned that which few have done at the Sacrament: But what if all this thy labour ſhould bee loſt? What if God ſhould doe neither good nor evill? What if for all this, thou ſhalt be no better than if abſent? Oh! Heere then let thy faith ſtill be as attentive to guard thy ſoule as Satan is, with his fiery darts to diſmay thee: be able to quench them by faith: thinke it no ſtrange thing that unbeleefe hath never done aſſaulting thee: but ply thy ſelfe with this ſheild and Armour till thou have frayed away Satan from thee, and recovered thy former part in the promiſe. Say thus, Lord was thy word ſtrong at my going to the Sacrament, and is it weake at my returne? Doſt not thou alway ſpeake the ſame thing? Is there any

I. In ſpeciall duties.

1. Faith.

Eſay 53. end.

Act. 12. 15.

shaddow of turning in thee? Shall I in the generall, say with
Joh. 11.22.39. *Martha*, *I know thou canst doe all things*, but when it comes to the push, then start backe and say, Hee stinketh? Farre bee it from mee Lord thus to bee at a sudden losse, as if thy promise were no bottome sufficient to cleave to? This is the first thing which the Lord lookes for, that thy faith should be as reall as the promise: and that thereby thy heart should bee fenced from the feares and distempers of carnall sence and distrust, which else will breake in upon thy wanzing heart, and weaken thy confidence. Alas! wee see nothing, nor heare any voyce from heaven: wee behold the boldnesse and presumption of Hypocrites, who after their receiving, are as merry as the best: and this troubles a poore soule when hee finds staggering, in stead thereof. But, discourage not thy selfe: better is some feare where there is a treasure to lose, than all mirth, when thy heart is emptie. Onely let this bee thy practise. Lot thou upon the truth of God to beare downe all thy doubts and distempers, as fast as Distrust and Satan ply thee with them.

Faith lots upon the promise.
2 Chro. 20. 9. Examples of this act of faith.

Dispute for God as *Iehosaphat* did for victory. Didst not thou say O Lord, that when our enemies assaulted us on every side, if wee looked toward thy Temple, thou wouldst heare from heaven and deliver? Marke: very little appeared for him, all rather was against him; but hee shooke all off with this casting himselfe and lotting upon the word of promise. Sayd I not to my Lord, deceave mee not (saith that
2 King. 4. 16. 28. Shunamite to *Elisha*:) shee had lotted upon his word, so
1 King. 1. 17. that when the child was dead, shee was cheerefull, and went to the Prophet to pleade the promise. When *Adonija* was got to be king, poore *Bathsheba* and *Nathan* agree to goe to *David*, and encounter him thus; Did not my Lord the King say alway in our hearing, *Salomon* shall reigne: how then is it that *Adonija* reignes? Can these stand together? So shouldst thou say, Lord is not thy flesh meate indeede, and thy blood drinke indeede? Saydst not thou, that
Ioh. 6. 52. hee that eateth the one and drinketh the other, hath eternall life in him? Hast not thou promised that thy Sacra-

ment

ment ſhall chaſe away my feares, my diſtruſt, my old luſts of covetouſneſſe, and uncharitableneſſe, impatience and the like? Whence is it then that ſtill they dare aſſault mee? The Lord tells thee, this is to try whether thou wilt reſt in the worke wrought, or rely by faith upon the word, that it may be a done deede, as it was a ſpoken word. Give not the Lord over then, caſt not away the confidence, but lot upon the word and ſay, I beleeve it muſt bee ſo Lord, becauſe thou haſt ſayd it: and if any ſhould come and tell me, methinkes you are better, ſince the laſt Sacrament, I ſhould not thinke it ſtrange, but anſwere, you ſay the truth, indeede, I beleeve I am ſo, for the mouth of the Lord hath ſpoken it: therefore if I ſhould be but as I was before, I ſhould make the Lord a Lyer, and doe unſpeakeable wrong to him by my unbeleefe. Thus much for the firſt duty.

The ſecond duty followeth. That a Chriſtian after his receiveing, muſt ſurvey the worke and the fruite of it, how hee hath gayned by his receiving, or what he hath loſt, and accordingly apply himſelfe. And that in theſe three paſſages following. Firſt, if he find himſelfe joynted of that fruit which hee looked for, that God hath not aſſiſted him in his attempt, if hee feele, that ſtill his heart is dead and darke, and the ſpirit hardened from receiving ſuch grace as God offers; then is he not to ſhake off all at 6 and 7, but to looke well about him. He is to conſider, that ſuch a watch word from God is not for nought, the Lord is not wanting uſually to his ordinance altogether. If in ſteede of a melting and broken heart, more cheerefull by the promiſe, more penitent and more watchfull upon the Sacrament he feeles the contrary evils to appeare; ſullennes, looſenes, deadnes, unmercifulnes; then hath he need to conſult and give ſentence. And whereas hypocrites and time-ſervers looke at nothing, ſave how they may diſpatch the worke, and then make account that God is tyed to their girdles, although ſtill their corruption feſter and ranker in them ſo much the more; the people of God are impatient of ſuch ſhuffling and confuſion.

2. Duty, ſurvey of our receiving, in 3 Acts.

1. In caſe of diſapointment.

And they conclude there is a pad in the ſtraw ſtill: there is ſome excommunicate thing hidden in their tent, which they would

What to doe? in that caſe.

would not cast out. And therefore, howsoever conscience was content that they should take some paines to prepare themselves, yet the chiefe worke was neglected, and therefore either their person is still unaccepted of God (being in his uncleanesse) or else some beloved lust lyeth glowing at the heart, unseene or else unpurged out. Thus was it with those Israelites *Deut.* 5, 29. and *Iosua* the last, and *Iudges* the 20. all who thought well of themselves, vowed themselves to the Lord: prepared themselves very strongly to fight in a good cause against villanous trespassers. But God was not with them, but slew 42000. of them, even by those men of *Gibea*, worse than themselves. The reason was, that although the cause was good, yet they were unfit to handle it at that time, their consciences being crazed with idolls. But when they saw the root of the malady, they durst no longer kicke against the pricker: but fell fully to search out their sinne by fasting and prayer, to breake their hearts before the Lord, to weepe, repent, and renew covenant. And upon this the Lord altered his course also, and at the third assay, gave them the victory. Even so must it be with these. They must not give the Lord over in this Sacramentall discovery: they must blesse him unfeignedly that hath rather by frowning upon them, and by turning a day of feasting into a day of sorrow, shewed them their corrupt condition, than to leave them still hardned in their sinne! Oh! If thou belong to the Lord, thou canst not endure so bitter a countenance of his to be cast upon thee; but recover his favour by a thorough purging out that venom which defiled thee: yet if ordinary meanes will not serve, extraordinary shall, of the practice whereof, I have spoken in the chapter of repentance, and the triall thereof.

Deut. 5, 29. Iosh. ult. Iudg. 20. 22. 23.

The 2 Act in case of want of feeling.

Secondly, if thou finde it to be otherwise upon due survey of thy receiving: to wit, that thou hast beene faithfull to God and thine owne soule in the worke: so that thy conscience doth not accuse thee, nor the Lord frowne upon thee: And yet for all that, thou still want'st that feeling and favour of the Sacrament which thou desirest to walke with: Then, thou art to apply thy selfe otherwise. That is, thou art to conceive that as yet thou art not fitted to receive such measure

What to doe in this.

of

of grace, nor to use it well: but rather wouldst bee puffed up with it, and not be able to honour God with it. The Lord therefore goes about to try thy desire, how long it will last, and how long it will thirst after the grace of the Sacrament, and against the next time, grow more earnest by this thy forbearing: The Lord would empty thee more of thy selfe and convince thee how unworthy a vessell thou art to have it powred into thee, and he had needs buffet thee and bring thee low before he dare trust thee with it: and, seeing all this is not from hatred, but in love, set thine heart at rest, make no haste, nor limit the Lord, but patiently waite and be well doing, and in time the Lord shall breake the pride of thine heart, and let in his promise by faith sweetly into thee, so that thou shalt not repent thee that thou wert for a time deferred, that thou mightest be after rewarded with more comfort, and learne to boast of the Lord. 2 Cor. 12. 9.

Thirdly and lastly: If thou finde that the Lord hath sweetly satisfied thee with that fruite of the Sacrament which thou wentest for to his feast of the Lord Iesus; so that now thou art as one set at liberty, cheerefull in heart, meete for thy calling, and purposely bent to obey: Then thou art to apply thy selfe a third way. And thou art to doe somewhat for the present, and somewhat for time to come. For the present, to recou̇ple thy thankefull heart to God, who at last hath heard thy desire and quite thee of thine adversary which alway upbrayded thee with thy unfruitfull Sacraments: and now with poore *Hanna* to receive this comfort, as one that means no more to look with a sad heart, but to honour the Lord in the strength of his own gracious faithfulnes: and to knit thine heart to him by the band of so undeserved mercy. Secondly, for the present also thou must ground thy selfe in experience of Gods love, that it may bee a pledge in thy bosome of like, yea (if thy sinne let not) of greater mercy, that thou mayst not bee to seeke of it. For the time to come, thou art to practise two things. 1. To use some meanes. 2. To exercise some Graces. For the first, thou art to set thy selfe on worke to pray and seeke the Lord to nourish this fruite of the Sacrament in thee: and by all meanes to blow it up as with

The 3 Act in case of satisfaction.

What to doe? 1. For present.

2. For time to come.

1. Exercise some meanes.

the loosing, yea to hitch this mercy in thee, that it perish not.

2 Tim. 4. 14. As *Paul* bids *Timothy* to preserve that Trust committed unto him, by the lying by of humane: And so thou doest, then take heede least thou loose, *ἰδίαν ναῦν*, the good things thou hast laboured for, till thou get a full reward.

Some Graces. Likewise there are two graces of the Spirit which all such have cause to practise. The first is feare, The second is care. By feare I meane as *Heb.* 2. 1. Taking heede least these good things leake out, through the secret chinkes and crackes of our false hearts. Jealosie of loosing grace, is like the tender eye-liddle, which keepes any offence from the eye. And watcheth narrowly, to all occasions against all temptations of the world and Satan, whereby this pearle might bee endangered and imbezzeld. The mother whose the living childe was, would not give any way to the cutting it in sunder: But the false mother would; and by that *Salomon* bewrayed her. So is it heere. An hypocrite who wants this Treasure (as the proverbe saith) will sing before the theefe, having nothing to loose, although he goe in the midst of a thousand dangers, hee is not troubled. But the traveller who carries a round charge about him or behind him, cannot bee so merry. He comes not to a place of robbing or hazard, but hee will bee sure to have his company neare him, and to have his hand upon his hilt. Oh! he is sensible of his money! So is a true Christian: The grace which hee receives from Gods hand, brings with it a jealous heart, least by some meanes or other hee forgoe it. Blessed is he who thus feareth alway, and standeth upon his watch.

1 King. 3. 28.

I. Feare.

Psal. 112.

2. Care. Secondly care. That is, hee is very studious and painefull to improove that Talent which hee hath received from the bounty of the Sacrament. If he finde that faith and her fruits he planted truely, he playes the occupier of these Talents. We know a bare man, having gotten a stocke together, and borrowing upon use dayly, had neede to looke to himselfe, as knowing all his hope is in his credite, that hee can hold quarter, and keepe dayes of payment. So ought it to be with a Christian: he goes every Sacrament deeper and

Math. 25. 16.

deeper

deeper into Gods bookes. That faith, peace, and grace which he meets with at the Sacrament, is as a new borrowed ſumme of the Vſurer. If he come not to the Sacrament for the better, he knowes he comes for the worſe. Therefore all his care is, how he may improove this treaſure, and be daily able by his occupying, to keepe credit with God, and to finde favour with him for new receits, as his needes require. The grace of the Sacrament is coſtly and requires good improovement: And except a man walke in the exerciſe thereof more faithfully and fruitfully, the Lord will withdraw his gifts, and come upon his as a hard maſter, who will exact the uttermoſt penny of encreaſe. And wee know that commonly if the Vſurer fall ſore upon a debter, he breakes his backe. To avoyd this miſery, learne this. The more God betruſts thee with, the more care doe thou nouriſh in thy ſelfe that thou grow: That ſo the Lord may receive his owne with encreaſe. And by this meanes of reviving thy ſelfe after the Sacrament thou ſhalt finde the fruit of it to abide in thee conſtantly: and to be a meane of thriving in a good courſe. Which grace the Lord grant! And for this third duty after the Sacrament, and ſo of the whole doctrine of the preparation; and this ſecond Treatiſe, thus much be ſayd.

1 Cor. 11. 17.

Matth. 25. 29

An

An Appendix, added to this second Treatise, consisting of two Chapters.

Chap. XI.

Shewing some directions how a communicant may finde his preparation to the Supper sweet and familiar.

How to make our preparation sweete.

IT is the will of God that all his people doe finde his yoake easie, and his burden light: both in those duties which ought ever & at each instant to be done, as to beleeve, repent, to live wel and to be ready to dye: as also those which are for ever due, but not at every instant to do. But at such seasons as are meete & appointed for them, as, to preach, heare, pray, receive the Sacraments. To insist in the Supper onely in this place: The Lord loves not that it should be a toyle to his people, eyther to try themselves before, or to communicate at the Table, or to survey their worke after. Yet impossible it is, but so it must be and will bee to such as please themselves in nothing, save in their ease and formality of serving God: But to such as know that God will have his yoake put on, and hath promised to make it sweete, it will become so, if they will yeeld neckes to it, and beleeve. Let none mistake me heerein. I know that no man must diminish or take away the least dramme of weight from any service of God: it were cursed presumption and sacriledge to doe it: and cursed be he that doth the worke of God negligently. Yet neyther ought any to adde any weight of his owne to the Lords worke, and to make it heavier than himselfe hath made it. But take it as God hath framed it, most light and cheerefull to an heart applyed thereto. Now to apply what I have sayd, to this Sacrament: What one worke of God (among the outward) is so shrugged at, and wearisome to the most, as this of Tryall and receiving the Supper? On the one side men feele a great difficulty in the dispatch, and on the other side, the Kings command

Gods will is, it should be so

Matth. 11. 28.

Revel. 22. 18.

Ier. 48. 10.

Yet to the most it is tedious, and why?

command is ſtreight, a neceſſity is layd upon them, and woe to them that doe it not: and what comes of this? Surely they breake through it with head and ſhoulders, and doe it as they can; their owne eaſe and ſloath they will not ſhake off, and the Lords yoake they are loath to take on. To prevent this eye-ſore, I have ſet downe theſe few directions, which I commend to the teachable: as for the foole (ſet in his frame) I know though one ſhould bray him in a mortar, yet would not his folly depart from him. Rules againſt it. 6.

And firſt generally ſeeing that onely *To the pure all things are pure*; and nothing bee it never ſo pure is lavory to an uncleane heart, whoſe minde and ſpirit is defiled: Let therefore this be the firſt rule, That the heart and conſcience be pure, and ſo preſerved daily: for ſo the inner man will delight in the law of God, and the bent and ſtreame of the ſoule will goe that way, although wee be not continually buſied in the outward performance thereof, as in receiving the Sacrament, or hearing, &c. Whereas they, who ſtill abide in their uncleaneneſſe, and their hearts are corrupt within them, are at no time fit for any duty, whether preſent or abſent; for why, they delight onely in that which followes their owne principle, yea in any thing, ſave that which tends to the honour of God, and their owne profit and comfort. So then, firſt I ſay, let us get a beleeving heart, and a pure minde thereby, nouriſhing it daily, and then the inward man will bend it ſelfe to walke with God, in ſuch duties as it meets with, bee they liberties or croſſes, be they hearing, prayer or Sacrament, nothing ſhall (through mercy) come amiſſe to a prepared heart: But as the playing of all leſſons is equally ſeaſonable to a well tuned inſtrument, ſo heere. *Rule* 1. Tit. 1. 15. Rom. 7. 24.

Secondly, being ſet thus in frame, we muſt ſo goe to worke daily. That is, wee muſt live by faith, daily apprehending Chriſt to our ſelves in his promiſe, for the ſupport of our life by his daily influence and nouriſhment. For ſeeing the Lord is willing to give us Chriſt to be our wiſedome and holineſſe, and to be ours to put on and doe all we have to doe in, as well any day, yeſterday and forever, as well as to day, *Heb.* 13. 8. yea as well every day as at the Sacrament, to become our meate *Rule* 2.

indeede

indeede and drinke indeede: what (save unbeleefe) should hinder, why wee should not take him every day as well as any day, him (I say) with all the benefits, as pardon, peace, and direction, both for doing and suffering, living and dying well? Christ is not for a Pageant or Procession, to gaze on once a yeare, but for use, and to live upon daily, as *Paul* saith, *Now* Gal. 2. 15. *live I, yet not I but Christ in me: and the life I live is by faith in the Sonne of God.* To this end consider further, that wee receive the same Christ in the Sacrament, and in the promise: If then wee be upholden by faith in the promise daily, that Christ will be our patience, strength, hope, and will doe all our Esay 26. 16. workes in us: Then by the same faith the Sacrament will bee welcome to us, although it were as daily as in the primitive Act. 2. end. Church, *Act.* 2. because still wee receive the same Christ, though in a differing conveyance. Deceive not thy selfe about thy life of faith, and then thou shalt not bee easily unprepared for the Sacrament. The Souldier that lyeth alway in garison is fitter to encounter the enemy in the field, than one that commeth from the shoppe or plough, untrained for the battell.

Rule 3. Thirdly, wee must bee vigilant against those evills daily which steale into us, whereby we make a separation betweene Eph. 6. 18. God and us, and so, betweene us and his ordinances; setting a gulfe betweene us and them, so that wee cannot come at them easily, as the Sacrament by name: And contrary wise, wee must maintaine our daily fellowship with God daily, in faith, patience, meekenesse, diligent use of meanes, meditating of the word, abstayning from techinesse, worldlinesse, pride, inconstancy, unthankefulnesse, remissenesse of spirit, busying our selves about other, or more things than wee are called to, Iam. 4. 2. &c. Which although at the time of committing them, they Heb. 3. 14. seeme nothing: (we not thinking of after-reckonings, or what hurt they will doe us) yet in the meane time, wee are corrupted and hardned therewith ere wee are aware. Little dreaming what an ill handsell they make us toward the Sacrament. And moreover, when we would finde them out and confesse them at the Sacrament, wee cannot so easily bring it to passe, Psal. 32. 3. our hearts being a farre off to seeke through their distemper.

So

So then (in a word) keepe we our hearts undefiled, and ſhun occaſions as we may: and we ſhall finde our Sacrament worke mightily ſet forward thereby: ſo that the ſollemnenesse and hardneſſe of the taske will be well over: and we ſhall come to it not as a Beare to the ſtake, but as to our appointed food; for why? Is not this our fellowſhip with grace much furthered thereby? Marke but this: When we have newly bin at the Sacrament, we ſeeme pretty well affected: And what hinders us from being ſo continually, if ſuch ſcurfe brake not out to defile us? but we imagine (baſely) that fellowſhip with ſinne and Chriſt, light and darkeneſſe, may be held together, which cannot be. 1 Cor. 6, 16.

Fourthly, if we have beene prevented by Sathan, our owne looſeneſſe or other occaſions, and have fallen into the ſinnes before named, or the like: That wee practiſe a daily repentance thereof, breaking our hearts, and faſtning upon the promiſe, (by which we muſt get pardon, and new ſtrength to obey) and abhorre all ſodering up of our falls by our owne devices. All men will confeſſe that ſinne muſt be repented of, or elſe it will hurt us; but wee make queſtion of the time when it muſt be; but we make queſtion of the time when it muſt be; and ſo Sathan bids it, put it off till after when more leaſure is, or till the Sacrament come: for then it muſt be done, and then as good make but one worke of it, as many, and ſpare our ſelves a labour; and repent of all together. But hee that is wiſe, finding out his errours and ſinnes daily, will repent daily, and not put it off ſo long till he have forgot it, and ſo the worke will proove the more tedious. Beſides, daily repentance keepeth the heart faſt and tender, & preſerves us wary of offending afterward. Even as when the water is much frozen by an hard and deepe froſt, eyther it muſt be broken and kept thin every day, that ſo the cattle may drinke eaſily; or elſe it will renew her hardneſſe, ſo that it will be hard to peirce it: Even ſo if we ſuffer our hearts to goe on in ſinne, till wee come to the Sacrament, we ſhall not have them ſoft at our command, but ſhall be much cumbred with them. *Rule* 4. Lam. 3. 40.

Fiftly, our experience of former receiving ſhould helpe and ſtrengthen us againſt next time; Wee ſhould not be as riven veſſells which ſuffer the liquor to runne out as faſt as it is powred in; Or as the ſive, which while it is in the water, holds wa- *Rule* 5.

ter

ter as well as a paile; but if out of it, then presently dreines out: Contrary wise we ought, when we come from the Sacrament (as I have sayd) seriously to ponder what good we have gotten there, or what we have failed in: if wee have failed, wee should covenant to humble our selves, till wee have cast out that failing, as unbeleefe, sloath, uncharitablenesse, which deprives us of the fruite we looked for, as peace, joy, growth in grace. But if at the Supper we have felt these to revive in us, then ought we to retaine their worke and power in us, from day to day, till we receive againe. When *Elya* had eaten bread and dranke water, he went on forty dayes in the strength of it. So should we who have fed upon other dainties, and so should we not be alway new to begin, but keepe our old grace, and increase new, which is indeed to grow by the Sacrament. But of this, before.

1 King. 19,8.

Rule.6. Lastly, we must so use all private meanes of religion, as they may be helpes to the publike. For private meanes are often, publike seldomer: If then so oft as we prayed, or read, or conferred, or meditated, wee could have our eyes upon that hard taske of the Sacrament, and either pray for blessing upon it after, or else blesse God for the good we have formerly received: If we would in private by our selves muse of it, and aske others how they have found it easie: we should finde the Sacrament a chearefull and comfortable worke for us to goe about, in comparison of that we doe. But we commonly mind these things all at once, when the Sacrament calls upon us: which maketh it strange unto us, because it is not the object which our eye was upon before hand. And for these 6 Rules of direction, thus much.

CHAP.

Chap. XII.

Why the Sacraments are so unworthily partaken by some, and so unfruitfully by others.

TO that which I have sayd of the unpreparednesse of men to the Sacrament in the former chapter: I may adde somewhat of the unprofitablenesse and untruitfulnesse of them, in this last period of my booke. No man neede wonder, that he who is awcke and unwilling to a worke, commonly findes it to thrive with himselfe accordingly, that is, to proove barren and fruitlesse. Therefore the former chapter might be a reason sufficient of this. Howbeit because the sore is deepe, I will dive a little further into the causes hereof, both in the worser sort, as also in the better, touching upon the remedies breefely.

Most receive unprofitably.

1.

In the worser sort (for I would have none thinke that I confound the diseases of all sorts) I have observed some causes to proceed from inward, some from outward respects. Touching the inward: first one cause is the generall ignorance of people. True it is, Popish blindnesse and error is removed, touching the merit, necessity and worke wrought: and generally people are free from Bread worship: yea they thinke there is some excellent thing in the Sacrament; but if ye come to the upshot of the matter, namely to demand what a Sacrament is, to what end ordeined, what fruite it affords, and how to be received; ye may goe (even in Townes duly and well catechised) and picke out scores yea hundreds of people, who can give no common sensible account of this ordinance: But are as blind, about the doctrine of it, as the mole in the earth. What then shall be sayd of such as live in utter darkenesse? The cure of it is, that these understand, that as *Hosea* saith, they perish for lacke of knowledge, yea ignorance retteth the heart and maketh it naught, and therefore that they cast out this bitter roote, and get some measure of light: and plucke off the cover of darkenes. Esay 25.

The worser sort.

Causes.

1. Inward.

I. Ignorance.

Remedy. Hos. 4. 6.

A second cause, is superstition; causing a solemne yea Popish over reckoning of the Sacrament, viz. That it is so holy

2. Cause. Superstition.

holy a thing that all must not meddle with, fit to be shrined up under a Canopy, than brought forth into over ordinary use: Alas! few men are worthy to come to such mysteries; It is well for them they have devout hearts, and love them: But as for that wisedome, faith and charity which is necessary to partake them, they come short, and so (they doubt) do many who make themselves skilfaller than they: Therefore they finde enough of it to come at Easter, and sometimes neglect it then also. Oh! blinde idiots! The divell hath cast upon you the oyle of superstition to burne you up, as hee hath cast the water of contempt upon the former. But for remedy know, That the Lord loves not extremities: hee will neither admit the despising scorner, nor the superstitious esteemer, but count them both guilty. If God allow the Sacrament to his faithfull people in ordinary, thy superstitious mannerlinesse is out of season: let reverence bring thee to God, but cursed bee that superstition which beates thee off.

Remedy.

3. Cause. Profaneneſſe. 2 Cor. 6, 16.

A third cause is brutish profaneneſſe of life. What communion is there with Christ and *Belial*? Many do so debauch their lives with odious drunkenneſſe, cosenage, lying, swearing, Sabboth breach, with other abhominations, proclayming their sinne as *Sodome*, abhorring the light, and maintaining their lusts and pleasures against it: that their hearts are powred out as water: and there is no heart left in them to looke after the Sacrament: They tell themselves in secret, That such holy things are not for dogges: Swine more become the trough than the Table: The Divell also takes on and torments them (if they dare looke toward the Sacrament,) and tells them, They have another trade to thrive upon, their whoring, their riot, their roaring, and emptying themselves into their lusts without all controll, and stabbing all that give them a crosse word, must bee their joy and delight, and in stead of all Word and Sacrament. And thus they desperately goe on saying, There is no hope, *Ieremie Chap. 2. Vers.* 25. The remedy is, That they submit to Gods terrours, and stoppe their ungodly courses, and try if the terrours of God can tame

Ioh. 3. 20.

Matth. 7. 6.

Remedy.

came them, and bring them into some generall compasse.

A fourth cause is, conceit of mens civilitie, innocencie and good life among men: but voidnes of grace, and being quite estranged from the life of Religion. Now, how can such finde any relish in the Seale of that Covenant which they regard not? Its enough for them that they keepe their Church, shunne the Ale house and drunkennesse, be no open profane offenders: but they keepe quarter with their owne Idoll, and set up that in stead of God, his Word and Sacrament, their harmelesnesse and curtesie, must goe for pay with men, though they be never so fulsome in Gods account. I condemne not civilitie, nay I praise it: yet the resting in a principle of our own, starves the heart of Gods grace, when a man resolves there to pitch. Let these men learne to be out of all favor with themselves, knowing that their excellencie stands in a thing which is quite underline of grace, and so seeke to season their soules with true understanding of their enmitie with God, and care to keepe covenant with him, which onely can make the seales savorie. Fourth Cause. Conceit of civility being out of Covenant. Remedy.

Some outward causes there are also of this: First, the want of the Ministery, and meanes of knowledge of Gods Ordinances, and the Supper by name. How should Ministers preach of the Seales that understand not the doctrine of Christ himselfe? Nay I mourne to speake it, divers Ministers neither unlearned, nor unpainefull (in their kind) nor ungodly; yet in point of the Sacrament, doe little acquaint either themselves or the people with it, almost through the yeare, except in a passage a farre off. I dare not boast my selfe, I know well mine owne wants: but if I might draw any to emulation, I durst say, That whereas my poore labours for twelve yeares, were more upon this, than any other one point; I am not ashamed to say, I found the argument more fruitfull at the end, than all the while. And doubtlesse many good people there are who mourne for the barrennesse of their Ministers in this kinde, as much as their owne deprivall of the benefit. 2 Externall causes. 1 Want of meanes. Remedy.

Secondly, base example. Sinne, 1 *Pet.* 1. 18. goes strong in the streame of tradition. When as in a towne you shall have twentie families into which the knowledge and savor of the Sacraments never entred: how should it descend into their 2 Base example. 1 Pet. 1. 18.

2 King. 17. ult children? No, But as 2 *King.* 17. *ult.* that worship which those Samaritans had learned, was continued many hundred yeares after, even till Christs time, *Iohn* 4. So heere, looke what unsavorinesse of Sacraments was in the grandfather and father or mother, it descends as an inheritance to their posterity, running in the blood as a disease. The remedy is, that young ones doe withdraw themselves from such cursed customes of profaneneſſe, and suffer the word to season their hearts more deepely with grace and the love of holy things more deeply, than lewd custome hath leavened them with the contrary.

Remedy.

3 Scandall. Thirdly Scandall. When the bad stumble at the actions and lives of such as are frequent receivers (who may bee hypocrites) and when they see that such dare cogge and cozen men of their estates, undoe men by breaking and running away: and sometimes be as joviall and merry companions as themselves, as to lye, traduce others, breake promises, play the worldlings and the like; Oh! they conclude, There is no great matter in receiving the Sacraments, and if this be the religion of such, let us abide still drinkers, &c. Oh fearefull scandall! Thou shouldest bind thy selfe by receaving to an inoffensive course of meekne and love, that thou mightst win honour to the Sacraments. But for redresse heereof, let such consider the woe to all that offend others, and all that are offended at others. Its just with God to set one against the other, that such may perish who love not the truth: One shall not neede to mock the other. This for the first.

Remedy.

2. Better sort. Causes. 1. No pondering the spitualnesse and worth of Sacraments. Now for the better sort, even with them also it is not well. They debarre themselves of the sweete fruit they might enjoy. And why? Surely because the entire value and honour of the Sacrament is not nourished in their hearts, the true gaine of them continues not in their soules. They ponder not the spirituall nature of them, they beleeve not that God can blesse them as hee hath promised, they hold no strength from them any time, but forget it by their vanity and giddinesse. They cannot see how the Spirit of Christ gives efficacy to the Sacrament to purge them from the wrath, revenge, lightnesse, abuse of liberties: and the lesse they gaine by them (through their owne sin) the lesse they love them. Much lesse doe they consider the sealing power

power of Sacraments to give the ſoule aſſurance of that which other Ordinances alone cannot. The remedy whereof, being that which oft hath beene preſſed, I neede not urge it. Onely I aime at this, that I may give the Reader a view together of theſe diſeaſes for his better recovery. Remedy.

Secondly, even the better ſort are much given (oft times) to hide their owne follies, and to beare with themſelves too much, even in thoſe errors which breake out openly enough to the eyes of the wiſe obſervers. Now if the ſight of our wants is not all that God requires of his people, what ſhall be ſaid to ſuch as in ſelfe-love applaud themſelves, and looke ſo much at their few commendations, that they are lothe to acknowledge their blemiſhes. And ſure it is, he that walkes with ſence of few wants, makes God ſuperfluous in his Sacraments. For remedy hereof, goe to the Chapter wherein this point is purpoſely handled. 2 Cauſe. Hiding of their ſinne.

Thirdly, many of theſe are deepely tainted with worldlineſſe and have no meaſure in their earthly buſineſſe: whereby neither their preparation to the Sacrament, nor their ſurvey of it, either before or after can finde roome with them. All is too little, for worke, worke. Oh! thou ſhalt have thy belly full of it one day (with aking and ſorrow) when conſcience ſhall preſent thee with thy ſinne, and ſhew thee how many Sacraments, and the fruit of them, this gulfe of the world hath devoured without recovery: And what a narrow entrance into heaven, it hath cauſed to thee, who (if thou hadſt beene enlarged to Gods opportunities, as they to thee) mightſt have found a large doore opened unto thee. Then ſhalt thou bee weary of thoſe cauils which thy covetous heart hath caſt upon the Sacrament, as theſe; Where finde ye that ſo much coſt is required to the Sacrament, that men muſt lay aſide their buſineſſe, and looke after that? Nay, where findeſt thou that the matters of ſo divine a Nature muſt ſtoope to thy baſe traſh? And ſo ingroſſe thy hurt, that when holy things are in hand, thy ſoule is no where leſſe than where thy body is? So that that hadſt as good doe never a whit, as never the better? The Remedy is, Reſigne up thy ſelfe and ends to God: make him the Moderator, and hee will 3 Deepe Worldlineſſe. Remedy.

will not defraude thee of thy worldly due, if thou wilt be ruled? But if thy selfe be judge, the Lord must needes prove the looser. To these I might adde more. As that men make a dead worke of the Sacrament; they live not by faith in it, they walke not humbly and tenderly, but suffer smaller evils to lurke in them and defile them; till they feele conscience crazed, they make not up their breaches by speedy repenting, but soder and cruft them over; they ply not Sacraments with other private and personall helpes meete to preserve the grace thereof; but in the midst of their slightnesse, vanities, and pleasures which they mixe with holy things, they looke to fare as well as those that watch closely to those succors; wherein as they are foulely deceived, so let them know, that the Lord is righteous, and will not conceale the labour of love in his better servants to equall the slight and carelesse with them in blessing. For remedy whereof, let them looke backe to the Chapter of Repentance. And thus at last I have also finished these few advices, added to the Doctrine of preparation: Craving therefore of him, who is *Alpha* and *Omega*, (and hath now brought us to an end of our purpose) that he would set home this doctrine of the Sacrament to the hearts of the Readers: I finish the whole Booke.

More causes added.

Remedy.

Conclusion of the whole.

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FINIS.